THE CATHOLIC ENCYCLOPEDIA: AN INTERNATIONAL WORK OF...

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The Catholic Encyclopedia

VOLUME XVI

Index

THE CATHOLIC ENCYCLOPEDIA

AN INTERNATIONAL WORK OF REFERENCE ON THE CONSTITUTION, DOCTRINE, DISCIPLINE, AND HISTORY OF THE CATHOLIC CHURCH

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FIFTEEN VOLUMES AND INDEX
VOLUME XVI

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Preface

As originally planned and announced The Catholic Encyclopedia was not to have an Index Volume. The editors were of the opinion that the alphabetical order of the articles and numerous cross references would enable the reader to find readily the topics ordinarily sought after. Few encyclopedias have indexes.

No sooner had the first volume appeared than subscribers urged upon the editors the necessity of publishing an Index. The numerous topics treated in the articles, all of unusual character and interest, would, it was argued, be extremely difficult to find without the aid of an analytical index. Such an index would tell the reader at a glance every part of the work in which a given topic is discussed, and bring together in alphabetical arrangement every other topic closely related with it.

Shortly after deciding to prepare an analytical index of the Encyclopedia, in April, 1907, the editors began the work, by training a corp of assistants who, as each successive volume appeared, selected the titles which would be most commonly the subject of inquiry. In this way the titles selected were available for reference as the work went on so that they could be constantly tested by the editors, and, on the completion of the Fifteenth Volume of the Encyclopedia, nothing further remained to be done except the arrangement and verification of the titles as they occur in the passages indicated, and the usual painstaking reading of printer's proofs which such work requires.

The Index will make the volumes proper of the Encyclopedia immensely more valuable than they would have been without it. It also serves to reveal the vast and varied information contained in the work as well as the complete and thorough treatment of the subjects discussed. For the benefit of all who may wish to use the Encyclopedia not only for reference, but also for systematic reading, Courses of Reading are published in this volume, bringing together in logical and chronological sequence the subjects which the alphabetical order of the Encyclopedia has necessarily kept apart.

In addition to the Index, this volume contains certain articles supplying information chiefly about prominent persons deceased, dioceses erected, ecclesiastical legislation enacted, and omissions observed, since the issue of the volumes in which these subjects might have appeared in alphabetical order. Though these articles are in no way essential, or even integral, to the completeness of the Encyclopedia, it was thought proper to add them here in order to bring the information contained in the work up to date, instead of waiting until such time as they would appear in a supplemental volume.

As in the Preface to Volume One, so now in this concluding statement, the Editors express their gratitude to all who have aided them in the publication of the Encyclopedia, to the hierarchy, the clergy, promoters, patrons, contributors, publishers, reviewers, to a faithful staff of editorial assistants, and to all associated in any manner with the business of producing and circulating the work.

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THE CATHOLIC ENCYCLOPEDIA

Articles, additional to the complete work, supplying information chiefly about prominent persons deceased, dioceses erected, ecclesiastical legislation enacted, and subjects suggested since the issue of the volumes in which these subjects might have appeared in alphabetical order.

A

Aarhus (Arusia), Ancient See of (Arusiensis), in Denmark. The diocese included the provinces *(amter)* of Aarhus and Randers, the islands of Samsö and Tunö, and, after 1396, part of the province of Viborg. Frode, King of Jutland, built the church of the Holy Trinity at Aarhus about 900. In 948 Archbishop Adaldag of Hamburg consecrated Reginbrand as missionary Bishop of Aarhus. After the latter's death in 988 all Jutland was united in one diocese, with Ribe or Viborg as its centre. It was redivided in 1060, and one Christian was ordained Bishop of Aarhus by Adalbert I, Archbishop of Hamburg. Another bishop, Ulfketil (1102–34) planned the town of Aarhus. The warlike Svend Udssön (1166–91) founded the Cistercian abbey at Öm. His successor, Peter Vagnsen, began in 1201 the Cathedral of St. Clement. Near it lay the wooden church built by Bishop Ulfketil in 1102 to contain the relics of St. Clement. About 1150 the Venerable Niels, Prince of Denmark, died and was buried in St. Clement's churchyard. The offerings at his tomb facilitated the commencement of the new stone cathedral. This was finished about 1263, but in 1330 the greater part of it was burnt down. Peter Jensen Lödeliat (1386–95) and Bo Magnussen (1395–1423) were the prelates mainly concerned in the erection of the fine building extant to-day. The last Catholic bishop, Ove Bilde (imprisoned 1536), and Paulus Heliæ, prior of the Carmelite monastery at Elsinore, attempted in vain to stay the progress of the Reformation at Aarhus. There were in the diocese: a chapter with 34 prebendaries at Aarhus cathedral; Benedictines at Essenbeck, Voer, Alling, and Veirlöv; Augustinian Canons at Tvilum, Cistercians at Öm, who survived till 1560; and Carthusians at Aarhus. There were also Franciscans at Horsens and Randers, Dominicans at Aarhus, Horsens, and Randers, Carmelites and a hospital of the Holy Spirit at Aarhus. There were Hospitallers of St. John till 1568 at Horsens. Lastly there were Brigittines at Mariager from 1412 to 1592.

At Aarhus there is now a Jesuits' college with a fine church, as well as a large hospital in charge of the Sisters of St. Joseph of Chambéry, who also have hospitals at Horsens and Randers, which last two towns also contain Catholic churches.

Baudrillart, *Dictionnaire d'histoire ecclésiastique*, I (Paris, 1909–12), coll. 3, 4; *Scriptores rerum danicarum*, V, 231–302; VI, 176–519; VII, 209–216; Hoffmeyer, *Blade af Aarhus Bys Historie*, I (Copenhagen, 1904–06).

A. W. Taylor.

Abo, Ancient See of. See Finland, Grand Duchy of.

Acts of the Apostles.—The Biblical Commission, 12 June, 1913, published the following answers to various questions about the Acts: The author of the Acts of the Apostles is Luke the Evangelist, as is clear from Tradition, internal evidence in the Acts themselves and in their relation to the third Gospel (Luke i, 1–4; Acts i, 1–2). The unity of their authorship can be proved critically by their language, style and plan of narrative, and by their unity of scope and doctrine. The occasional substitution of the first person plural for the third person so far from impairing, only establishes more strongly their unity of composition and authenticity. The relations of Luke with the chief founders of the Church in Palestine, and with Paul, the Apostle of the Gentiles; his industry and diligence as an eye-witness and in examining witnesses; the remarkable agreement of the Acts of the Apostles with the Epistles of Paul and with the more genuine historical records, all go to show that Luke had at his command most trustworthy sources, and that he used them in such a manner as to make his work historically authoritative. This authority is not diminished by the difficulties alleged against the supernatural facts he records, by his manner of condensing statements, by apparent disagreements with profane or Biblical history, or by apparent inconsistencies with his own or with other scriptural writings.

Acta Apostolicæ Sedis (26 June, 1913); *Rome* (5 July, 1913).

Adelard of Bath, a twelfth-century Scholastic philosopher, b. about 1100. Adelard was probably an Englishman by birth; he seems to have studied at Tours and Laon and probably taught at Laon and at Paris. He was one of the first medieval scholars to seek knowledge by travelling in Greece and Asia Minor. It was these journeys that, apparently, brought him into contact with the learning of the Arabians, which he utilized especially in the discussion of physical and physiological problems. He wrote a translation of Euclid's geometry from the Arabic, and composed two original treatises entitled "De eodem et diverso" and "Quæstiones naturales". The former was edited in 1903 and printed in Bäumker's "Beiträge"; the latter exists in an edition dated 1477. Adelard was a pronounced Platonist in psychology and metaphysics, while he opposed the Platonic doctrine of realism in his theory of universals. His position in regard to the latter question was that of Walter of Montagne, and the other Indifferentists. His most noteworthy contribution to psychology is his attempt to localize mental functions, in which he shows the influence of Galen and the Arabians.

Bäumker, *Beiträge zur Gesch. der Phil. des Mittelalters*, IV (Münster, 1903), 1; De Wulf, *Hist. of Medieval Phil.*, tr. Coffey (New York, 1909), 186; Turner, *History of Philosophy* (Boston, 1903), 283 sqq.

William Turner.

Alarcón, Pedro Antonio de, novelist and poet, b. at Guadix, Spain, in 1833; d. at Valdemoro, near Madrid, in 1891. After having shown ability for journalism at his native place he went to Madrid where he came into prominence, especially when at the outbreak of the Revolution of July, 1854, he edited the republican journal "El Látigo". A year later, in 1855, he published "El final de Norma", a work written when he was only seventeen years old. As a volunteer he went in 1859 to the African war, where he wrote the most interesting and probably the most lasting of all his writings, "Diario de un testigo de la guerra de Africa" (1860). Some parts of this work, as "La batalla de Castillejos" and "La toma de Tetuán", have not been surpassed for vividness of description and grace of narrative by any Spanish writer. Similar to this work are Alarcón's historical sketches "Historietas nacionales", which perhaps will have a more lasting fame than his novels. "El sombrero de tres picos" (Madrid, 1874; tr. M. Springer, New York, 1899) is the novel that carried its author's name throughout Europe. The following year he published "El Escándalo", the publication of which created as much of a sensation as Coloma's "Pequeñeces". Better and more worthy of being known is the fantastic novel he wrote in the latter part of his life "El niño de la Bola" (Madrid, 1880; tr. M. J. Serrano, New York, 1892). His poetical qualities are revealed in "Poesías serias y humorísticas" and "Comedias escogidas" (1886), and particularly in the play "El hijo pródigo". He was all his life a practical Catholic.

Plummer, *Contemporary Spain as shown in her Novelists* (New York, 1899); Springer, *The Three Crowned Hat* (New York, 1899), 3-15; Blanco García, *Historia de la literatura española en el Siglo XIX*, II (Madrid, 1891), 454; Valbuena, *La ciencia cristiana*, XIII (Madrid, 1880), 551; Nocedal, *Discursos de recepción en la Real Academia* (Madrid, 1877); Fitzmaurice-Kelly, *History of Spanish Literature* (New York, 1910).

W. Furlong.

Albornoz, Gil Alvárez Carillo de. See Gil de Albornoz, Alvarez Carillo, Vol. vi, p. 558.

Alvarus Pelagius (Alvaro Pelayo), celebrated writer, b. in Spain about 1280; d. at Seville, 25 Jan., 1352. Alvarus studied canon law at Bologna, but in 1304 resigned his benefices, and entered the Franciscan Order. He is said to have been a pupil of Duns Scotus and to have been tutor to the children of Don Pedro, Regent of Portugal. Certain it is that he became penitentiary to Pope John XXII at Avignon, that he enjoyed much favour with this pontiff, and was employed by him to refute the claims of the antipope Pietro Rainalducci of Corbario. In 1233 Alvarus became titular Bishop of Coron in Achaia, and two years later was appointed to the See of Sylves in Portugal. He also served as Apostolic nuncio in Portugal, but was not created cardinal, as some writers have asserted. He was buried in the Monastery of St. Clare at Seville.

Alvarus is chiefly remarkable for his work "De planctu ecclesiæ libri duo". This work, begun at Avignon in 1330, completed in 1332, corrected in 1335 and again in 1340 at Compostella, is notable not only for its extreme defence of ecclesiastical rights but still more, perhaps, for the freedom and force with which the author assails and rebukes the ecclesiastical abuses of his time. Alvarus has been reproached by St. Antoninus and others with having too far favoured the error of the Fraticelli about poverty, but, as Sbaralea shows, it is not difficult to justify him against this charge. On the then agitated question of poverty in the Franciscan Order he wrote with less passion and with more weight than Ubertino da Casale, although he addressed almost the same reproaches as the latter to the relaxed friars within the order. The "De planctu" was first published at Ulm in 1474. This edition is very rare, and is not free from error. Later editions appeared at Venice (1500) and at Lyons (1517). Besides the "De planctu", Wadding attributed to Alvarus the following: "Collyrium adversus hæreses"; "Speculum regum" (one book); "Super sent. libros 4"; "Apologia contra Marsilium Patav. et Guliel. Ocham"; and other unedited works.

Arthur, *Martyrologium franciscanum*, 289; Wadding, *Annales minorum ad ann. 1308, 1329, and 1340*; Idem, *Script. ord. min.* (1908), 14; Sbaralea, *Supplementum* (edit., 1908), Pt. I, 31-32; *Speculum perfectionis*, ed. Sabatier (1898), p. clxi; René, *Hist. des spirituels dans l'ordre de S. François* (1909), 94; Oliger, *Expositio regulæ* (1912), passim.

Paschal Robinson.

Anastasius Bibliothecarius, librarian of the Roman Church, b. about 810; d. 879. He was a nephew of Bishop Arsenius of Orta, who executed important commissions as papal legate. Anastasius learned Greek from Greek monks, and obtained an unusual education for his era, so that he appears to be the most learned ecclesiastic of Rome in the barbaric period of the ninth century. During the reign of Nicholas I (855-67) Anastasius was abbot of the monastery of the Virgin Mary on the farther side of the Tiber (in Trastevere), and he was employed by the pope in various matters. He was also active as an author, and translated Greek works into Latin, one of these being the biography of St. John the Almsgiver, which he dedicated to Nicholas I. The successor of Nicholas, Adrian II (867-72), appointed Anastasius librarian of the Roman Church, an important office which gave him much influence at the papal Court. In 869 he was sent by Emperor Louis II as envoy to Constantinople, with two men of high rank in the Frankish Empire, to negotiate a marriage between the oldest son of the Byzantine emperor and the daughter of the emperor in the West. When the envoys arrived at Constantinople the Eighth Œcumenical Council was still in session, and Anastasius, who attended the last session (February, 870), zealously defended the papal cause and was of much service to the papal legates. On their way home the papal legates were robbed, and the "Acts" of the council were carried off. However, they had given most of the declarations of obedience of the Greek bishops to Anastasius, who also had a copy of the "Acts", and was thus able to bring these documents to the pope. At the pope's order he translated the "Acts" into Latin. The succeeding pope, John VIII (872-82), also esteemed Anastasius, confirmed him in the office of librarian, entrusted important affairs to him, and encouraged him to further literary work. Anastasius was in correspondence with the deposed Byzantine patriarch, Photius, and sought to mediate between the patriarch and the pope and also to assuage the controversy over the Holy Ghost by assuming that the Latins understood the procession (*processio*) of the Holy Ghost from the Son in the sense of transmission (*missio*).

If a passage in the annals of Hincmar of Reims is genuine (Mon. Germ. Hist.: Scriptores, I, 447) and Hincmar has not confused two men, then the librarian Anastasius is identical with the Roman presbyter Anastasius who in 874 became titular priest of St. Marcellus, and in 848 fled from Rome, and resided in various cities. On account of his flight he was excommunicated by a Roman synod in 850, and, as he did not return, was anathematized and deposed by another synod in 853. After the death of Leo IV in 855 this Anastasius was elected as antipope by the imperial party, but the rightfully elected pope, Benedict III, gained the supremacy, and acted kindly towards the usurper. During the pontificate of Adrian II Anastasius became involved in serious difficulties, in 868 a near relative of his named Eleutherius forcibly carried off the daughter of the pope, and soon after killed both her and her mother. The murderer was executed and Anastasius, who was regarded as the instigator of the murder, was punished by excommunication and deposition. He lived at the imperial Court, and sought by the intervention of the emperor to exculpate himself before the pope. Hergenröther (Photius, II, 230-240) maintains, with good reason, that the librarian and the presbyter Anastasius (the antipope) were one and the same person, and weaves all the statements concerning the latter into the biography of Anastasius, while Langen (Geschichte der römischen Kirche. III, 270 sqq.) considers them different persons. In August, 879, Zacharias of Anagni appears as librarian of the Roman Church, so that Anastasius must have died shortly before this date.

Anastasius translated from Greek into Latin the "Acts" of the Seventh and Eighth Œcumenical Councils, as well as several legends of saints, and other writings. He also compiled a historical work, "Chronographia tripartita", from the Greek writings of Theophanes, Nicephorus, and Syncellus, and made a collection of documents concerning the affairs of Pope Honorius. Several important letters written by him have been preserved. His writings are to be found in P. G., XXIX; P. L., LXXIII, CXXII, CXXIX. The "Liber Pontificalis", which was formerly ascribed to him, was not written by him; he seems to have shared in the revision of the "Life" of Nicholas I.

Lapôtre, *De Anastasio Bibliothecario* (Paris, 1884); Krumbacher, *Geschichte der byzantinischen Litteratur*, 2nd ed., 344 sq.; Friedrich, *Ein Brief des Anastasius Bibliothecarius an den Bischof Gaudericus von Velletri* in *Sitzungsber. der bayer. Akademie der Wiss. phil.-hist. Klasse* (1892–93), 393 sqq.; d'Avril, *La lettre d'Anastase le Bibliothécaire* in *Revue de l'Orient chrétien* (1896), 124 sqq.

J. P. Kirsch.

Andechs, a Benedictine monastery and famous place of pilgrimage on a hill about two miles east of the Ammersee in Upper Bavaria. Its site was originally occupied by a castle belonging to the counts of Diessen and probably of Roman origin. Its fame as a place of pilgrimage dates back to 955, when the relics which St. Rasso, one of the counts of Diessen, had brought from Rome and the Orient to his monastery at Wörth (later called Grafath) were transferred hither to save them from the ravages of the Huns. In the twelfth century three Sacred Hosts, two of which are reputed to have been consecrated by Pope Gregory I (Joannes Diaconus, "Vita S. Gregorii", in P. L., LXXV, 103) the other by Pope Leo IX, were added to the relics of Andechs, which henceforth became popularly known as "Der heilige Berg". The earliest mention of these Hosts is found in a thirteenth-century missal of Andechs, now preserved at the state library of Munich (Cod. Lat. 3005). The collegiate church which Duke Ernest had erected in 1438 was changed into a Benedictine monastery by Duke Albert III in 1455, and colonized with monks from Tegernsee. In 1458 it was raised to an abbey, and thenceforth enjoyed a period of uninterrupted prosperity until its secularization in 1803. It was re-established in 1850 as a Benedictine priory, affiliated to the Abbey of St. Boniface in Munich.

Sattler, *Chronik von Andechs* (Donauwörth, 1877); Heindl, *Der heilige Berg Andechs* (Munich, 1895).

Michael Ott.

Andrés, Juan, *littérateur* and historian, b. at Planes, Valencia, Spain, in 1740; d. in Rome in 1817. He entered the Society of Jesus in 1754. When the Jesuits were expelled from Spain in 1767 Andrés made his abode at Ferrara (Italy) and taught philosophy there. After the suppression of the Society in 1773 he travelled through Europe to collect matter for a history of universal literature; this work he wrote at intervals from 1782 to 1799, and published under the title "Dell'origine, progresso e stato attuale d'ogni letteratura". Under this title was included not only literature but also Holy Scripture, theology, philosophy, and the sciences. Mr. Hallam styles the work "an extraordinary performance, embracing both ancient and modern literature in its full extent" ("Introduction to the Literature of Europe", New York, 1842, I, 8).

The inexactness of some of the statements and the superficiality of some of Andrés's criticisms are almost negligible when we consider the cleverness of the general surveys and the original remarks met with frequently in the course of his great work. His Italian style, according to Cian (Gesuiti spagnuoli letterati in Italia, p. 15), is not inferior to that of his contemporaries for charm and clearness. Andrés has been severely criticized for ascribing to the Arabs an extraordinary influence on modern poetry. He is also the author of "Saggio della filosofia del Galileo", an essay in which he shows the systematic philosophical ideas of the famous scientist. The volumes of his "Cartas familiares" evidence the versatile genius of their author, and are full of interesting reviews on literary topics. Joseph Bonaparte and Murat highly appreciated his talents. The former appointed him royal librarian. At the age of sixty-four Andrés re-entered the Society of Jesus shortly after its restoration in the kingdom of Naples.

Menéndez y Pelayo, *Revista critica de historia y literatura* (January, 1896); *Historia de las ideas estéticas en España*, IV (Madrid, 1890); Ticknor, *History of Spanish Literature*, III (New York, 1854), 374; Pastor y Fuster, *Biblioteca de escritores Valencianos*, I (Valencia, 1827–30); Caballero, *Bibliothecæ scriptorum Societatis Jesu supplementa* (Rome, 1814–1816); Cian, *L'immigrazione dei Gesuiti spagnuoli letterati in Italia* (Turin, 1895); Tiraboschi, *Istoria della letteratura italiana*, VIII (Florence, 1812), 170 and passim; Sommervogel, *Bibliothèque de la Compagnie de Jesus.*

W. Furlong.

Aquileian Rite.—The See of Aquileia fell into schism during the quarrel of the Three Chapters (under Bishop Macedonius, 539–56) and became a schismatical patriarchate, which lasted till the year 700. A number of allusions tell us that Aquileia and certain of its suffragan sees had a special rite (generally called the "ritus patriarchinus"); but they do not give us any clear indication as to what this rite was. The earliest and most instructive document of the Patriarchine Rite is a capitulare of the eighth century added by a Lombard hand to the "Codex Richdigeranus" (sixth century). Dom G. Morin (Revue bénédictine, 1902, p. 2 sq.) and H. F. Haase, who edited the Codex (Breslau, 1865), show reason to suppose that this capitulare represents the use of Aquileia. Supposing this, it gives us valuable information about the Aquileian Calendar for the time it covers (Advent to June). Advent had five Sundays; St. Stephen's Day is 27 Dec., as in the Rites of Jerusalem-Antioch and their descendants. There is no Septuagesima; two Sundays (Sexuagesima and Quinquagesima) prepare for Lent. The "tradition of the symbol" is on the Sunday before Easter. It and Maundy Thursday have each two Masses, as in the Gallican Rites. There is a "Mid-Pentecost" feast, as in many Eastern Rites. We have then many indications of the divergence from Rome; this fragment of a calendar points to Gallican usages mixed with some from the East. If we accept the most probable theory that the Gallican Rite is Eastern (Antiochene) in origin, we may consider the local Aquileian Use as one more variant of the widespread Gallican family. For the rest we are reduced to mere conjecture about this liturgy. There are many theories, especially as to its relation to the rites of Milan, Ravenna, and the fragments in "De sacramentis", IV, 4–6. Dr. Buchwald defends the view that the prayers in "De Sacr." are Aquileian. Aquileia adopted them from Alexandria, under whose influence she stood (so a synod of Aquileia declared in 381; op. cit., 47). Rome then took her Canon from Aquileia about the fifth century (Weidenauer, Studien, I, 1906, pp. 21–56). If this be true, the influence of Aquileia on the Western liturgy has been enormous. Aquileia would be the gate by which our Roman Canon came to Europe. Baumstark ascribes "De sacr." to Ravenna. But he agrees that it came from Alexandria and that Aquileia used the same rite. The "ritus patriarchinus" then would be the same as the Rite of the Exarchate, which he defends ("Liturgia romana e liturgia dell' esarcato", Rome, 1904, pp.

168–73). We may accept as certain that Aquileia had from the time of the formation of separate rites (fourth century) its own use, that this use was not the same as that of Rome, that probably it was one more variant of the large group of Western Rites, connected by (Eastern?) origin, which we call Gallican, that it was probably really related to the old Milanese Rite and perhaps still more to that of Ravenna.

In the later Middle Age we hear of the "ritus patriarchinus" as yielding steadily to the Roman Rite. Ebner has published a very curious and important variant of our "Hanc igitur" prayer, in litany form, attributed to Paulinus of Aquileia (about 850). For the importance of this see the author's work, "The Mass" (London, 1912, pp. 149–150). De Rubeis in his "De sacris foroiuliensium ritibus" (Venice, 1754, pp. 228 sqq.) prints part of the Aquileian scrutiny of catechumens, of the ninth century. This is practically that of the contemporary Roman Ordines; so the Roman Rite was already replacing the other one (cf. Dom de Puniet, "L'année liturgique à Aquilée" in "Revue bénéd.", 1902, p. 1). Walafrid Strabo (ninth century) mentions "hymns" composed by Paulinus of Aquileia and used by him "in private Masses at the offering of the sacrifice" (de eccl. rerum ex. et increm. 25). In 1250 Peter IV, Bishop of Castello in the Aquileian province, desired to adopt the Roman Rite. In 1308 and again in 1418 an attempt was made to restore the Aquileian Use at Venice. But in 1456 Callistus III granted permission to the Patriarch of Grado and Aquileia to follow Rome. After the Council of Trent and Pius V's missal (1570) one after another of the cities which had kept the Aquileian Use conformed to Rome: Triest in 1586, Udine in 1596. Como alone made an effort to keep the old local use. In 1565 and 1579 diocesan synods still insisted on this. But in 1597 Clement VIII insisted on Roman Use here too. Only the Church of St. Mark at Venice kept certain local peculiarities of ritual, which apparently descended from the "ritus patriarchinus", till the fall of the republic in 1807. But long before its final disappearance the Aquileian Rite in these local forms was already so romanized that little of its original character was left. Francis Bonomio, Bishop of Vercelli, who went to Como in 1579 to persuade its clergy to adopt the Roman Breviary, says that the local rite was almost the same as that of Rome "except in the order of some Sundays, and the feast of the Holy Trinity, which is transferred to another time". So the "Missale pro s. aquileyensis ecclesiæ ritu", printed at Augsburg in 1494, breviaries and sacramentaries (rituals) printed for Aquileia, Venice, and Como in the fourteenth century, although still bearing the name of "ritus patriarchinus" (or "patriarchalis"), are hardly more than local varieties of the Roman Rite (for all this, see Le Brun, op. cit., and Baumstark, "Liturgia romana", pp. 170–73).

LE BRUN, *Ancien rit d'Aquilée appelé le Patriarchin* in his *Explication de la messe*, III (Paris, 1777), 220 sqq.; BONA, *Rerum liturgicarum*, II, ed. SALA (Turin, 1747), Appendix: *De ritu antiquo Aquilejensis patriarchino nuncupato;* DE RUBEIS, *Monumenta ecclesiæ Aquilejensis* (Strasburg, 1740); ALTHAN, *Iter liturgicum foroiuliense* (Rome, 1749); BURN, *Nicetas of Remesiana* (Cambridge, 1905); DICHLICH, *Rito veneto antico detto Patriarchino* (Venice, 1823).

ADRIAN FORTESCUE.

Archpriest Controversy.—This controversy arose in England on the appointment of George Blackwell as archpriest with jurisdiction over the secular clergy of England and Scotland, by the Holy See on 7 March, 1598. The last member of the ancient hierarchy, Goldwell, Bishop of St. Asaph's, had died in 1585, and thenceforth Cardinal Allen exercised informal jurisdiction with the acquiescence of the pope and by common consent of the missionary priests, then numbering about three hundred. After Allen's death in 1594 the want of a superior made itself felt. For some years there had been trouble at the English College in Rome, resulting in difficulties between the Jesuits and the secular clergy, which were accentuated by the dissensions among the priests imprisoned at Wisbech. In 1597 Father Persons, who had general charge of the Jesuit mission in England, went to Rome, where the troubles at the English College had come to a head, and settled matters by becoming rector there himself. Some of the secular clergy, resenting the growing influence of the Society in the affairs of the English Catholics and distrusting the political views of Father Persons, drew up a memorial against the Jesuits to be presented to the pope. Others wished for concord with the Jesuits, and believed that the true solution of difficulties so deeply prejudicial to Catholic interests in England lay in the appointment of a bishop. Persons himself at first favoured the appointment of one or more bishops, preferably one to live and work in England and another to live in the Low Countries so as to organize and direct affairs while free from personal danger. But this plan was given up, the appointment of an archpriest being decided on and effected by Cardinal Cajetan, Cardinal-Protector of England. This absolutely new form of ecclesiastical government was actively resented by a small but influential body of secular priests, who claimed that they had the sympathy of a larger number of their brethren. Two of them, William Bishop and Robert Charnock, were sent to Rome to dispute the validity of the appointment and to explain their grievances, but on their arrival in December, 1598, they were arrested and confined as prisoners in the English College. On 6 April, 1599, a Brief was issued confirming the appointment of the archpriest, and the imprisoned priests were released and dismissed from Rome, but forbidden to return to England. In England Thomas Lister, a Jesuit, charged the appellant priests with schism, in a pamphlet which stirred up a controversy in which both sides employed unmeasured and violent language.

Though the Brief confirming the archpriest was at once accepted by the secular clergy, Blackwell insisted that the appellant priests should make reparation for the guilt of schism. They denied that they were guilty of schism in appealing to the pope, and referred the question to the University of Paris, which decided in their favour. Blackwell issued a decree condemning this judgment, and renewed another decree which he had published in the previous January, forbidding the publication of any defence of the appellants' conduct under pain of suspension. On 17 November a formal appeal to Rome was signed by thirty-three priests. This they supported by various pamphlets, which had been published early in 1601. The English Government now knew of the trouble, and the Protestant Bishop of London entered into negotiations with Bluet, one of the imprisoned priests, with the result that Bluet was brought before the Privy Council and induced them to "banish" four of the appellant priests that they might prosecute their appeal. Bagshaw, Champney, Bluet, and Barneby were chosen, but finally Mush and Cecil took the places of Bagshaw and Barneby. Bagshaw published a violent work called the "True Relation", and Watson, a priest, issued extravagant tirades against Blackwell and the Jesuits. On 26 January, 1602, Blackwell published a Brief dated 17 August, 1601, which had been in his possession since Michaelmas. This again confirmed the appointment, but condemned the archpriest's irritating conduct, suppressed all publications about the controversy, refused to admit any appeal, and urged mutual charity.

In Rome, however, the appellants succeeded with the help of the French ambassador in gaining a hearing, and on 5 October, 1602, a new Brief was issued (text in Tierney, op. cit. infra, III, clxxxi) which Tierney summarizes as "condemning the conduct of the archpriest, and justifying the appellants from the charges of schism and rebellion, which had been urged against them. . . . It limited his jurisdiction to the priests educated in the foreign seminaries; forbade him, in future and for the sake of peace, to communicate either with the superior of the Jesuits in England, or with the general of the Society in Rome on the concerns of his office; commanded him to supply the first three vacancies that should occur in the number of his assistants with persons selected from amongst the appellant priests, and, having ordered him to receive and transmit all appeals to the Cardinal Protector, concluded by condemning the past, and prohibiting all future publications in any manner connected with the present controversy". On the other hand the appellants failed to secure episcopal government, or the prohibition, which they sought, to restrain priests, whether secular or regular, from provoking the Government by interference in political affairs. Nor did they obtain their request that all Catholics should be bound to manifest any designs against the queen or State of which they should learn. Elizabeth and her ministers were disappointed at the tenor of the Brief and retaliated by a proclamation (5 November, 1602) for the banishment of all Catholic missionaries. In reply to this thirteen of the appellants, including two future martyrs, drew up their famous address to the queen assuring her of their loyalty. (See Tierney, op. cit. infra, III, 55-56, and clxxxviii sqq.) The papal Brief of 5 October, 1602, finally settled the question, but an unfortunate legacy of mutual distrust and sore feeling remained behind and embittered the relations of the parties for many years to come. Government by archpriest never worked well, and the secular clergy became unanimous in their desire for a bishop. This was granted to them after the death of William Harrison, the third archpriest, in 1621, when the Holy See selected William Bishop, one of the leading appellants, to be the first Vicar Apostolic of England.

TIERNEY, *Dodd's Church History of England*, III (London, 1840); LAW, *The Archpriest Controversy* (2 vols., Camden Society, 1896-98); IDEM, *Jesuits and Seculars in the reign of Queen Elizabeth* (London, 1889), with a bibliography of contemporary pamphlets; GERARD, *The Archpriest Controversy* in *The Month* (January, 1897).

EDWIN BURTON.

Arizona.—On 12 Feb., 1912, Arizona became a state, the forty-eighth of the United States ("America", 4 Jan., 1913; "Official Congressional Directory", 3rd ed., April, 1912). The Constitution of the state (61st Congress, 3rd session, Senate, 31 Jan., 1911) defines its boundaries as Mexico, New Mexico, Utah, Nevada, California, and the Mexican Territory of Lower California (art. I). Phœnix is to be the state capital, subject to change by election on or after 31 Dec., 1925 (art. XX). The governor is to be elected for a term of two years (art. V); the legislature is to meet biennially (art. IV, sect. 3); the judiciary is elective (art. VI). The Constitution, as amended by vote, 5 Nov., 1912, extends the right of suffrage to women ("American Year Book", 1912, p. 182; Constitution, art. VII, sect. 1). It defines the "initiative" and "referendum" to be "reserved powers" of the people (art. IV, sect. 1), and the right of "recall" includes judges as well as all other public officers (Constitution, art. VIII, sect. 1). There is to be no religious qualification for public office or employment (art. II), and to every inhabitant there is to be secured "perfect toleration of religious sentiment" without molestation in person or property on account of religious worship or its lack. "Polygamous or plural marriages or polygamous cohabitation are forever prohibited" (art. XX). Under the "general and uniform public school system" (art. XI, sect. 1), there is to be "no sectarian instruction" or religious test or qualification required of teacher or pupil (art. XI, sect. 1). Neither public money nor property is to be appropriated for or applied "to any religious worship, exercise or instruction or to the support of any religious establishment" (art. II), nor is any tax to be laid or appropriation made of public money "in aid of any church or private or sectarian school" (art. IX, sect. 10). But "property of educational, charitable and religious associations or institutions not used or held for profit may be exempted from taxation by law" (art. IX, sect. 2). Statistics of the Catholic Church in Arizona are given in the articles TUCSON and UNITED STATES; according to the "Bureau of the Census, Religious Bodies, 1906" there were in the state 6175 Latter-Day Saints, 2884 Presbyterians, 2667 Methodists, 1034 Baptists, 1059 Protestant Episcopalians.

CHARLES W. SLOANE.

Assumption.—The earliest known literary reference to the Assumption is found in the Greek work "De obitu S. Dominæ". Catholic faith, however, has always derived our knowledge of the mystery from Apostolic Tradition.

Aulne Abbey (ALNA), a former Cistercian monastery near Landelies on the Sambre in the Diocese of Liège. Originally it was a Benedictine monastery, founded by Saint Landelinus about 656. Before 974 the Benedictines were replaced by secular clerics leading a common life, who, however, embraced the Rule of St. Augustine in 1144. At the instance of Bishop Henry de Leyen of Liège it came into the hands of Cistercian monks from Clairvaux in 1147 with Franco de Morvaux as its first Cistercian abbot. Henceforth it flourished as a Cistercian monastery until the French burned it at the end of the eighteenth century, only a short time after it had been rebuilt in larger dimensions. The library, which contained 40,000 books and 5000 manuscripts, was also destroyed.

BOULMONT, *L'abbaye d'Aulne, ou origines, splendeurs, épreuves, et ruines de la perle monastique d'Entre-Sambre-et-Meuse* (Namur, 1898); CLOQUET, *L'abbaye d'Aulne* (Mons, 1904); LEBROCQUY, *Histoire de l'abbaye d'Aulne* (Paris, 1862).

MICHAEL OTT.

Averbode, a Premonstratensian abbey belonging to the circary of Brabant and situated near Diest in the Archdiocese of Malines. It was founded about 1132 by Count Arnold of Losen and continued without interruption till the general suppression of the Belgian monasteries in 1796. The abbey was restored in 1834, and comprises at present 82 priests, 20 clerics and novices, and 36 lay brothers. Of these, 27 priests and 21 lay brothers are labouring among the Indians in Brazil, where, at the request of Leo XIII, they established a missionary monastery at Pirapora in the Diocese of São Paulo, in 1896, and a college at Jaguarão in the Diocese of São Pedro do Rio Grande do Sul in 1901. Recently two priests and three lay brothers from Averbode opened a mission house at Veile in Denmark.

HUGO, *S. ordinis Præmonstratensis annales*, I (Nancy, 1734-6) 210-223; *Catalogus generalis ordinis Præm.* (Prague, 1900).

MICHAEL OTT.

B

Bachelot, ALEXIS JOHN AUGUSTINE, Prefect Apostolic of the Sandwich Islands, b. at Grand Beauchet, commune of St. Cyr (Orne), France, 22 Feb., 1796; d. at sea, 5 Dec., 1837. He entered the preparatory seminary of Picpus (Paris) at the age of ten, and made vows in the Congregation of the Sacred Hearts at Cahors on 2 Feb., 1813. At the completion of his theological studies in the Irish College at Paris, he was ordained priest in 1820, and forthwith appointed its rector. Four years later he was made superior of the preparatory seminary at Tours. When in 1825 the Propaganda entrusted the Picpus Fathers with the establishment of a mission in the Sandwich Islands, Father Bachelot was created the first prefect Apostolic of the new mission. On 20 Nov., 1826, he embarked at Bordeaux in company with Fathers Patrick Short and Abraham Armand and three lay brothers. They arrived off Honolulu, July, 1827, and though they were refused residence in the Islands, they landed while the matter was still under discussion by the chiefs. As matters remained in suspense for some time and no formal permission was forthcoming, the missionaries rented an enclosure containing three huts, removed their baggage from the vessel on 13 July, and Father Bachelot offered the first Mass in the Hawaiian Islands on the following morning. A fortnight after their arrival, La Plassard, captain of La Comète, was ordered before the queen, and commanded to re-embark the priests. This he refused to do, and departed before the missionaries could be forcibly put on board. The members of the Protestant mission which had been established in the Sandwich Islands seven years earlier saw with displeasure the arrival of the missionaries of a rival creed, and persuaded the chiefs to expel them. As a result Fathers Bachelot and Short (Father Armand having left for France in November, 1829) were forcibly embarked on the brig Waverly on 24 Dec., 1831. They landed at San Pedro Bay, California, on 21 Jan., 1832, and were received by the Franciscan Father then in charge of San Gabriel Mission. Father Short went to Monterey, where, conjointly with an English convert, Mr. Edw. Hartnell, he started a college; Father Bachelot remained at San Gabriel. After the death of the old Franciscan the Californian authorities offered Father Bachelot an annual net income of $3000 if he would consent to take charge of the mission. He agreed to remain, but refused the salary in order to be free to leave at any time.

On 28 March, 1837, Father Bachelot, having received information which seemed to warrant a fresh attempt to return to the Sandwich Islands, embarked with Father Short for them, and landed unmolested at Honolulu, 17 April. The missionaries obtained a provisional permission from the governor, Kekuanaoa, to remain on shore for some time; but on 29 April the king issued a proclamation stating that he would not permit papal missionaries to remain in his dominions, and ordered them to depart on the same vessel on which they had come. Father Short left Honolulu for Valparaiso on 30 October. Father Bachelot remained behind, intending to embark on a schooner, the near arrival of which had been announced. Meantime another priest of the same society, Father Maigret, arrived off Honolulu. The authorities forbade his landing. The vessel for which Father Bachelot was waiting having failed to appear, it became imperative to extricate both Father Maigret and the captain, who brought him, from a difficult situation. Father Bachelot decided therefore to purchase a small schooner, then lying in port. They rechristened the vessel the Notre-Dame de Paix, and sailed on it on 23 November. Father Bachelot, who was very ill at the time of embarkation, died during the voyage. On 13 Dec. the vessel arrived off Ponape, and on the following day the remains of the first Apostle of the Sandwich Islands were interred in the little island of Na, near the mouth of Metalanim harbour.

Father Bachelot is the author of an Hawaiian grammar and dictionary, "Notes grammaticales sur la langue sandwichoise suivies d'une collection de mots de la même langue" (Paris, 1834), and two catechisms in the same language: "He Ninau ma ke Ao ana Kiritiano" (Catechism of the Christian Doctrine) and "He Ninauhoike no na Kakarema ahiku" (Catechism of the Seven Sacraments), both published at Maçao in 1831; a second edition appeared at Paris, 1841. A prayer-book in the native tongue, printed together with this second edition and entitled, "Na Olelo Pule no ka Poe Kiritiano o ko Havaii Pae-aina" (Prayers for the Christians of the Hawaiian Archipelago), is also probably by the same author.

Annals of the Propagation of the Faith, vol. I; *Supplement to the Sandwich Island Mirror* (15 Jan., 1840), reprinted by the Catholic Truth Society (San Francisco, 1897); BINGHAM, *Sandwich Islands* (Hartford, 1848).

REGINALD YZENDOORN.

Ballerini, ANTONIO, b. at Medicina, near Bologna, 10 October, 1805; d. in Rome, 27 November, 1881. He entered the Society of Jesus, 13 October, 1826. He was professor of philosophy at Ferentino, of ecclesiastical history at Rome and at Fermo, of moral theology at the Roman College. He took a prominent part in the controversies on the writings of Rosmini, on the moral system of St. Alphonsus Liguori, and on the relations between the hierarchy and the religious orders, especially in England. He contributed valuable treatises to the discussion of the subject of the Immaculate Conception of the Blessed Virgin Mary. He assisted Boero in the compilation of the "Menology" of the Society, and published a valuable compendium of Gury, which was adapted for the seminaries of the United States by Sabetti and later by Barrett. His chief work, the commentary on Busenbaum's "Medulla", was completed and published by Palmieri (q. v.). His brother Francis, also a Jesuit (b. 5 April, 1805; d. in Rome 18 Aug., 1874), composed several devotional works.

SOMMERVOGEL, *Bibl. de la C. de Jésus*, I (Brussels, 1890).

JOHN J. WYNNE.

Baptista Varani (VARANO), BLESSED, an ascetical writer, b. at Camerino, in the March of Ancona, 9 Apr., 1458; d. there, 31 May, 1527. Her father, Julius Cæsar Varano or de Varanis, Duke of Camerino, belonged to an illustrious family; her mother, Joanna Malatesta, was a daughter of Sigismund, Prince of Rimini. At baptism Baptista received the name of Camilla. Of the first ten and the last twenty-three years of her life little or nothing is known; our knowledge of the intervening years is derived almost entirely from her own writings. This revelation of herself was brought about through the influence of her confessor, Blessed Peter of Mogliano, provincial of the Franciscans in the Marches (1490). It seems to have been the eloquence of Mogliano that brought about the "conversion" of Baptista, who, for a time at least, appears to have been captivated by the glamour of the world. Her father did all in his power to force his daughter into a brilliant marriage, even to the extent of imprisoning her. But Baptista resisted his plans so firmly that after two years and a half he restored her to liberty, for fear, as he said, of drawing upon himself the Divine vengeance, and gave his consent to her becoming a nun. On 14 Nov., 1481, Baptista entered the monastery of the Poor Clares at Urbino. Not long afterwards her father founded a new monastery of that order at Camerino, and presented it to his daughter. Baptista introduced the primitive observance of the rule there, and thenceforth her vigorous and impressive personality found scope not only in the administration of this monastery, of which she became the first abbess, but also in the production of various literary works. These include the: "Recordationes et instructiones spirituales novem", which she wrote about 1491; "Opus de doloribus mentalibus D. N. J. C.", written during 1488–91 and first published at Camerino in 1630; "Liber suæ conversionis", a story of her life, written in 1491 and first published at Macerata in 1624. These works have been edited by the Bollandists in connexion with some of Baptista's letters. But most of her "Epistolæ spirituales ad devotas personas" as well as her "Carmina pleraque latina et vulgaria" are still unpublished.

As a whole the writings of Baptista are remarkable for originality of thought, striking spirituality, and vividly pictorial language. Both St. Philip Neri and St. Alphonsus have recorded their admiration for this gifted woman who wrote with equal facility in Latin and Italian, and who was accounted one of the most brilliant and accomplished scholars of her day. Baptista died on the feast of Corpus Christi, and was buried in the choir of her monastery. Thirty years later her body was exhumed and was found in a state of perfect preservation. It was reburied to be again exhumed in 1593. The flesh was then reduced to dust but the tongue still remained quite fresh and red. The immemorial cultus of Baptista was approved by Gregory XVI in 1843, and her feast is kept in the Franciscan Order on 2 June.

Acta SS. May, VII (Antwerp, 1688), 476–514; WADDING, *Annales Minorum ad annum 1509*, n. 25; IDEM, *Scriptores ord. Min.* (3rd ed., 1906), 36; SBARALEA, *Supplementum*, pt. I (1908), 113–114; LEON DE CLARY, *Lives of the Saints and Blessed of the Three Orders of St. Francis*, II (Taunton, 1886), 315–48; DE RAMBUTEAU, *La Bienheureuse Varani, Princesse de Camerino et religieuse franciscaine* (Paris, 1906); JORGENSEN, *I det Hoje* (Copenhagen, 1908), German tr. in *Excelsis* (Kempten and Munich, 1911), which contains a charming sketch of Baptista and gives us a glimpse of her poetic talent. For an appreciation, of her poetry see CRESCIMBENI, *Storia della volgare poesia*, I, lib. 2, cap. viii.

STANISLAUS WOYWOD.

Barron, EDWARD, missionary, b. at Waterford, Ireland, 1801; d. at Savannah, Georgia, U. S. A., 12 Sept., 1854. His ecclesiastical studies were made at the Propaganda College, Rome, where he received the degree of Doctor of Divinity. Several years were then spent in Ireland, after which he volunteered for the missions in the United States, attaching himself to the Diocese of Philadelphia, where he became in time pastor of St. Mary's Church, Philadelphia, president of St. Charles Borromeo's Theological Seminary, and then vicar-general of the diocese. When in 1840 the Holy See requested the American bishops to care for the negro Catholics of Liberia, Africa, he offered his services with those of the Rev. John Kelly of New York, and left Baltimore, 21 Dec., 1841, for Cape Mesurado. The work there was successful at first, and so Barron returned to Europe and the United States for more help. While in Rome he was consecrated, 22 Jan., 1842, titular Bishop of Constantia and Vicar Apostolic of the two Guineas. He returned to Africa, 30 Nov., 1843, with several missionaries of the Society of the Sacred Heart of Jesus and continued his labours in the mission until 1845, when he was forced by fever he had contracted to resign his vicariate and to return to the United States. Here, as far as his impaired health allowed, he again took up the duties of a missionary priest and assisted in the work of the episcopate in Philadelphia, St. Louis, and Florida. He died of yellow fever at Savannah while helping the bishop of that see during an epidemic. (See LIBERIA.)

SHEA, *Hist. Cath. Ch. in U. S.* (New York, 1856); CLARKE, *Lives Deceased Bishops, U. S.*, II (New York, 1872), appendix; KIRLIN, *Catholicity in Philadelphia* (Philadelphia, 1909); FLYNN, *Cath. Church in New Jersey* (Morristown, 1904); *Catholic Almanac, 1855*; *Freeman's Journal* (New York, 1854–55), files.

THOMAS F. MEEHAN.

Barzynski, VINCENT, b. at Sulislawice, Sandomir, Russian Poland, 1838; d. at Chicago, 2 May, 1899. The son of Joseph and Mary (Sroczynska) Barzynski, in baptism he received the name Michael, but during a grievous illness was placed under the protection of St. Vincent Ferrer and henceforth called Vincent. Because of frail health he was educated privately. In 1856 he entered the diocesan seminary at Lublin and was ordained priest, 28 Oct., 1861. After six months illness spent at the home of his father, he was appointed vicar at Horodlo, member of the chapter of the collegiate church of the Zamojscy, and later transferred to Tomaszew, which was the scene of great military activity during the uprising of 1863. As organizer, appointed by the secret Polish national Government, he provided the insurrectionists with military supplies. Compelled soon after to flee to Cracow, he found refuge with the Franciscan fathers in that city. After fifteen months of wandering he received his passport enabling him to leave for Paris in 1865. Here he fell under the influence of that remarkable band of mystics, Semenenko, Kajsewicz, Jelowicki, and Mickiewicz, the poet, who dreamed of Poland's resurrection through the spiritual regeneration of the Poles. Going to Rome, he joined the newly founded Congregation of the Resurrection and soon after receiving the special blessing of Pius IX set out for America (1866). After several years' labour in the Diocese of San Antonio, Texas, he was appointed pastor of St. Stanislaus parish, Chicago, in 1874. The parish then comprised about 450 families; in 1881 the number of baptisms was 988, and in 1887 reached 1700.

Vincent Barzynski became the dominant influence throughout the most critical period of Polish immigration. He first gave the American Poles a class consciousness, amalgamated the various units into a compact working phalanx, and despite seemingly insurmountable difficulties crushed the forces that threatened the faith of Polish immigrants. Criticized for centralizing within his own person all authority, it must be recalled that he had to deal single-handed with every difficulty, that in large part the Polish American clergy of his day were deserving of little confidence, that the mass of Polish immigration was from the petty artisan and peasant class, and that the small number of brighter minds coming to America had left an unsavoury past behind them. It is clear that there was no alternative. The spirit of rebellion, "independence", schism was fanned by the Polish National Alliance, and this organization Father Barzynski so successfully combated that it was only after his death that the Alliance grew in members.

St. Stanislaus parish, divided again and again, seemed never to decrease; Father Barzynski there organized nearly forty societies, confraternities, and sodalities. He assisted in the organization of nearly every Polish parish in Chicago established before his death. He built the magnificent St. Stanislaus Church and the great school (since destroyed by fire and rebuilt), where seventy nuns teach nearly five thousand children; gave the Poles an orphanage; founded St. Stanislaus College; introduced the Sisters of the Holy Family of Nazareth into the United States; formed with very raw material a corps of Polish teachers in his own school; interested the School Sisters of Notre Dame in Polish immigration. Largely due to his influence, 800 Polish women entered this community. He founded the first Polish Catholic paper, the "Gazeta Katolicka", his personal organ for many years, and established the first Polish daily Catholic paper in America, the "Dziennik Chicagoski", which for nearly twenty-five years has been a valiant defender of the Faith against the inroads of the liberal press, particularly the "Zgoda", the insincerely "neutral" organ of the Polish National Alliance. To him are due the first Polish American text-books, and first Sunday-school papers. He saw the necessity of organizing the Poles along strictly Catholic lines, and founded the Polish Roman Catholic Union. His greatest enemies admit him to be the most commanding figure in the brief but dramatic history of the American Poles. Despite constant criticism from both clergy and laity, he remained indefatigable. He was a man of genuine piety and deep faith. strict with himself alone, considerate of others. He was humble, resourceful, daring, and patriotic and was possessed of real genius for organization. The noblest monument he has left is the faith that abides in three million Poles.

FELIX THOMAS SEROCZYNSKI.

Basilica, as a term used by canon lawyers and liturgists, is a title assigned by formal concession or immemorial custom to certain more important churches, in virtue of which they enjoy privileges of an honorific character which are not always very clearly defined. Basilicas in this sense are divided into two classes, the greater or patriarchial, and the lesser, basilicas. To the former class belong primarily those four great churches of Rome (St. Peter's, St. John Lateran, St. Mary Major, and St. Paul-without the-walls), which among other distinctions have a special "holy door" and to which a visit is always prescribed as one of the conditions for gaining the Roman Jubilee (q.v.). They are also called patriarchial basilicas, seemingly as representative of the great ecclesiastical provinces of the world thus symbolically united in the heart of Christendom. St. John Lateran is the cathedral of the pope, the Patriarch of the West. St. Peter's is assigned to the Patriarch of Constantinople, St. Paul's to the Patriarch of Alexandria, St. Mary Major to the Patriarch of Antioch. St. Lawrence-outside-the-Walls is also reckoned as a greater basilica because it is specially attributed to the Patriarch of Jerusalem. Moreover, a few other churches, notably that of St. Francis at Assisi and that of the Portiuncula (q. v.), have also received the privilege of ranking as patriarchial basilicas. As such they possess a papal throne and an altar at which none may say Mass except by the pope's permission. The lesser basilicas are much more numerous, including nine or ten different churches in Rome, and a number of others, such as the Basilica of the Grotto at Lourdes, the votive Church of the Sacred Heart at Montmartre, the Church of Marienthal in Alsace, etc. There has been a pronounced tendency of late years to add to their number. Thus the "Acta Apostolicæ Sedis" for 1909 contain six, and the "Acta" for 1911 eight, such concessions. In the Brief of erection the pope declares: "We, by our apostolic authority, . . . erect (such and such a church) to the dignity of a lesser basilica and bestow upon it all the privileges which belong to the lesser basilicas of this our own cherished city". These "privileges", besides conferring a certain precedence before other churches (not, however, before the cathedral of any locality), include the right of the *conopæum*, the bell, and the *cappa magna*. The *conopæum* is a sort of umbrella (also called *papilio*, *sinicchio*, etc.), which together with the bell is carried processionally at the head of the clergy on state occasions. The *cappa magna* is worn by the canons or members of the collegiate chapter, if seculars, when [illegible] at Office. The form of the *conopæum*, which is of red and yellow silk, is well shown in the arms of the cardinal camerlengo (see vol. VII, p. 242, coloured plate) over the cross keys.

HEUSER in *Kirchenlexikon*, II, 22; FERRARIS in *Bibliotheca canonica* (Rome, 1896), s. v.; MONTAULT, *L'année liturgique à Rome* (Paris, 1857).

HERBERT THURSTON.

Baumgartner, ALEXANDER, poet and writer on the history of literature, b. at St. Gall, Switzerland, 27 June, 1841; d. at Luxemburg, 5 Sept., 1910. His father was Gallus Jakob Baumgartner, a prominent statesman. At the abbey school of Maria Einsiedeln in Switzerland, where Alexander when fourteen years old began his higher studies, a decisive influence was exercised over the impressionable spirit of the pupil by the well-known poet and scholar, Father Gall Morel. The intellectual bent there first developed was confirmed at the Jesuit school at Feldkirch, where the boy spent his last two gymnasial years. After passing an excellent examination he entered the Society of Jesus in 1860. After his studies in 1874 he was assigned to the editorial staff of the periodical "Stimmen aus Maria-Laach", which had been founded three years before. For thirty-six years he devoted his pen to this journal as a loyal collaborator, so that scarcely a number appeared without some article from him. Owing to the expulsion of the Jesuits from Germany, he repeatedly changed the place of publication of the periodical. He also took two long journeys. In 1883 he went to Iceland, the Faroe Islands, Scandinavia, and the provinces of the Baltic as far as St. Petersburg. Three years later he visited Denmark, Sweden, and Norway. Both tours are commemorated in the well-known books of travel, "Nordische Fahrten" (1889 and 1890). Other and shorter vacation trips had more for their object the physical and intellectual relaxation of the overstrained powers which, however, gave way at too early an age. He was buried in the cemetery at Luxemburg near his old friend and countryman, Father Joseph Spillman, S.J.

ALEXANDER BAUMGARTNER

Father Baumgartner was born with a poetic nature. His talent was best evidenced in his poems for special occasions. His best work of this kind is his "Festspiel zur Calderonfeier" (1881), which appeared first in the "Stimmen aus Maria-Laach", but was soon, owing to repeated requests, published in book form with a brief biography of the Spanish poet. A translation into Spanish by Orti y Lara of the artistic work soon followed. His "Lauretanische Litanei" in fifty-nine sonnets was also written for a special occasion and was printed for the first time in 1883 and translated into Dutch in 1890. His talent for poetry was shown no less brilliantly in his fine translations of foreign poetry. In 1884 appeared, as a small book, the translation of an Icelandic poem of the fourteenth century to the Virgin, "Die Lilie".

Baumgartner's fame rests on his writings on the history of literature. His numerous articles in the "Stimmen aus Maria-Laach", which were collected and issued in 1912 as a supplementary volume to his "Geschichte der Weltliteratur", were all written with the intent that they should form part of his larger history and life work. In earlier years, as preparatory writings, he had issued "Lessings religiösen Entwicklungsgang" (1877), "Longfellow" (1887), an appreciation of the poems of the American poet which passed into a second edition ten years later, "Joost van den Vondel" (1882), a biography of the great Dutchman translated four years later into Dutch, and lastly the celebrated biography of Goethe in three volumes (1879). In addition he published two works as expressions of gratitude and piety: "Erinnerungen an Bischof Greith" (1884), and "Gallus Jakob Baumgartner" (1892). Two years previously he had issued the unfinished work of his father, "Die Geschichte des Kantons St. Gallen", in three volumes. The six volumes of his history of the literature of the world are well known: "Westasien und die Nilländer" (1897); "Indien und Ostasien" (1897); "Die klassische Literatur der Griechen und Römer" (1900); "Die lateinische und griechische Literatur der christlichen Völker" (1900); "Die französische Literatur" (1905); and lastly "Die italienische Literatur" (1911), during the writing of which he died.

It is hardly necessary to say that a man of such spirit was also a fine critic. The thoroughly Catholic point of view in all his works is also self-evident. His strong religious convictions led him to take part in the dispute over Catholic literature by the publication of the pamphlet "Die Stellung der deutschen Katholiken zur neueren Literatur". Father Baumgartner, however, was not contentious by nature; he was rather a lover of peace, although a harmless love of mischief showed itself at times in his writings. As a loyal son of his Order he always felt that with the pen he exercised a sacred office for the defence of truth and the honour of God.

Stimmen aus Maria-Laach, LXXIX (1910), 349–372; SCHEID, *Baumgartner, ein Gedenkblatt seines Lebens und Wirkens* (Hamm, 1911).

N. SCHEID.

Beaufort, HENRY. See PLANTAGENET, HENRY OF, Vol. XII, p. 148.

Beccaria, GIOVANNI BATTISTA, physicist, b. at Mondovi, 3 October, 1716; d. at Turin, 27 May, 1781. At the age of sixteen he entered the Order of Clerks Regular of St. Joseph Calasanctius, and successively taught in the Scuole Pie of Palermo and Rome. His ability as instructor being soon recognized, he was appointed by royal authority professor of physics in the University of Turin (1748). Here he ardently devoted himself to researches on atmospheric electricity, in which he made liberal use of kites, rockets, and iron wire for the purpose of exploring the electrical conditions of the atmosphere. Henley's pith-ball electroscope was his recording instrument. In broken or stormy weather, positive and negative electrification were detected; whereas in calm, serene weather "the excessive or positive was always found". The sinuous or forked character of lightning was attributed to the resistance of the air; and the rupture of the shoes of a man struck by a flash, to the "moisture of the feet flying into vapour". Beccaria confirmed the observation of Andrew Gordon (q. v.) that water evaporates more rapidly when electrified; also the conclusion of Abbés Nollet and Menon that animals (cats, pigeons, chaffinches) lose weight when subjected to prolonged electrification, the loss being ascribed to increased "transpiration" under electrical stimulus. He was also among the first to recognize and clearly state that the electrical charge on a conductor is confined to the surface. An experimental demonstration of this law of electrostatics was devised by Cavendish in 1775 and independently by Coulomb in 1788 and popularized in 1816 by Biot, whose name it usually bears. Beccaria adopted the two-fluid theory of Franklin as well as the views of the American philosopher on the preventive and protective functions of lightning conductors.

In 1755 Beccaria was elected Fellow of the Royal Society, and in 1766 he contributed a paper to the "Philosophical Transactions", in which he describes (in Latin) five of the more important of his experimental researches. In 1770 he contributed a second paper (also in Latin) in which he expounds five theorems followed by fifteen corollaries in electrostatics. His principal work is his treatise "Dell' elettricismo artificiale e naturale" (1753), which was translated into English in 1778. Other works are "Lettere sull' elettricismo" (1758); "Experimenta atque observationes quibus electricitas vindex late constituitur" (1769); and "Dell' elettricita terrestre atmosferica a cielo sereno" (1775).

TANA, *Elogio del P. Giov. Batta. Beccaria* (1781); EANDI, *Memorie storiche intorno agli studii del P. Beccaria* (1783).

BROTHER POTAMIAN.

Bergen (BERGA, BERGENSIS), ANCIENT SEE OF, in Norway. The diocese included the Provinces of Nordre and Söndre Bergenhus, and the district of Söndmör in the Province of Romsdal. The discovery at Selö in 996 of the supposed remains of St. Sunniva and her companions led King Olaf Trygvesön to build a church there. It was not, however, till 1068 that a bishopric and a monastery were founded at Selö by King Olaf Kyrre. Bernard the Saxon was the first bishop, but later on he removed to the newly founded city of Bergen, where he died as its first bishop about 1090. In 1152 Bergen became a suffragan bishopric of the new metropolitan See of Trondhjem, and a cathedral chapter was set up there. Bishop Paul (1156–94) saw the completion of the Cathedral of Christ Church in time for the holding of a provincial council there and for the coronation of King Magnus Erlingsön, the first coronation of a Norwegian king, in 1164. In 1170 the relics of St. Sunniva were translated to the cathedral. During the episcopate of Bishop Arne (1226–56), namely on 29 July, 1247, Cardinal Wilhelm of Sabina crowned King Haakon Haakonssön. In 1271 the Royal Chapel of the Holy Apostles at Bergen was made collegiate. From 1275 to 1302 King Magnus built a great church (the finest in Norway), as his new royal chapel, to receive a relic of the Crown of Thorns. The dean took the title of Master of the (fourteen) Royal Chapels and was granted the right to use the episcopal ornaments. Bishop Arne Sigurdssön (1305–14) regarded the privileges of the Chapel Royal at Bergen as an encroachment upon the rights of his see. He could not, however, deprive the dean, Finn Haldorssön, of his semi-independent position, as the latter had the support of the Holy See. Arne also asserted in vain his claim that the bishops of the Færöe Islands should be chosen amongst the clergy of the Diocese of Bergen. He was, however, successful in compelling the German merchants at Bergen to pay tithe. Bishop Thorstein (1342–49) died of the Black Death, as did nearly all the Norwegian bishops. To his successor, the Englishman Gisbrith (1349–69), we owe the Bergen Manuscript (Björgynjar kálfskinn). Aslak Bolt, Bishop of Bergen from 1408, was translated to the See of Trondhjem in 1430. Bishop Thorleif Olafssön (1430–50), having joined Olaf Nilssön at the Brigittine Convent of Munkalif, was killed there by the Germans of the Hansa on 1 September, 1455. The last Catholic bishop, Olaf Thorkelssön (1523–35) allowed the Cathedral of Christ Church, the Royal Chapel of the Apostles, the Dominican convent, and other ecclesiastical buildings at Bergen to be destroyed, when the fortress of Bergenhus was enlarged. His successor, Geble Pederssön, became a Lutheran.

Eighteen provincial councils were held at Bergen. The most important were the following: The council of 1164 confirmed arrangements made in 1152 by the ıegate, Cardinal Nicholas Breakspear, with regard to the Norwegian Church. Their object was the establishment of the hierarchy by the following means: (1) the establishment on a firm basis of the Archbishopric of Trondhjem; (2) the foundation of cathedral chapters; (3) the assertion of the right of the Church to inherit property by will; (4) the enforcement of clerical celibacy. The council of 1190 decreed the excommunication of all guilty of sacrilege, violence towards clerks, rape, or of unlawfully bearing arms in church and at public assemblies. King Sverre's Christian Law (*Christenret*) was published at this council. The council held in 1273 decided that parish churches in Iceland should belong to the bishop of the diocese and not to the landowners. A number of articles were also framed with a view to a reconciliation between Church and State, but they were never accepted either by pope or king. In 1280 many rules with regard to excommunication were made but not carried into effect, as the quarrel between Church and State broke out with renewed violence. At the council of 1320 a large number of regulations were made with regard to discipline. In 1327 the canons adopted at the provincial synod dealt with the relations between Church and State. The last provincial synod at Bergen was held in 1435. It dealt with the collection of money for the maintenance of the Council of Basle, the superstitious observance of Saturday, which was forbidden, and unauthorized begging on the part of religious.

Among the religious institutions in the Diocese of Bergen before the Reformation, were the following: The cathedral with a chapter of 3 prelates and 12 canons, the Collegiate Church of the Apostles (Chapel Royal), 12 canons and a dean; priories of Dominicans (from at least 1240) and Franciscans (dating from the same period). There were also at St. Mary's, Bergen, Cistercian nuns from 1150–1507 and Canons Regular of St. Anthony of Vienne from 1507–28. At St. John's, Bergen, there were Canons Regular of St. Augustine from about 1180 to 1489. The Hospitals of St. Catharine (for women) and of All Saints (for men) provided for the sick. Finally, the great Abbey of St. Michael's, Munkalif (Benedictine monks, 1108–1426; Brigittines, 1426–70 and 1479–1531; Cistercian nuns, 1470–79), lay close to Bergen. The city and its suburbs contained in all no less than 26 churches. Elsewhere there were the Cistercian Abbey of Lyse, colonized from Fountains Abbey, Yorkshire, in 1146, and the Hospital of the Holy Spirit at Halsnö (about 1200–1539).

PENROSE, *The Legend of St. Sunnefa* in *The Antiquary*, V (London, 1882), 18–23; *Diplomatarium norvegicum* (Christiania, 1849–1903); *Norges gamle Love* (Christiania, 1846–1895); KEYSER, *Den norske Kirkes Historie under Katholicismen* (Christiania, 1856–8); NIELSEN, *Bergen* (Christiania, 1877); LANGE, *De norske Klostres Historie i Middelalderen* (Christiania, 1856); MUNCH, *Registrum prædiorum et redituum ad ecclesias diocesis bergensis sæculo p. C. XIV*^{m} *pertinentium, Björgynjar Kálfskinn* (Christiania, 1843); *Codex diplomatarius monasterii St. Michaelis Bergensis* (*Munkalif*) (Christiania, 1845).

A. W. TAYLOR.

Biblical Commission. See ACTS OF THE APOSTLES; LUKE, GOSPEL OF SAINT; MATTHEW, GOSPEL OF SAINT.

Bickell, GUSTAV, Orientalist, b. at Cassel, 7 July, 1838; d. at Vienna, 15 Jan., 1906. His father, Johann Wilhelm Bickell, was professor of canon law at the University of Marburg, and died (1848) as minister of justice of Hesse-Cassel. In 1862 Gustave became *Privatdozent* of Semitic and Indo-Germanic languages at Marburg, but the following year he went in the same capacity to the University of Giessen. The finding of a clear testimony in favour of the Immaculate Conception in the hymns of St. Ephraem, which he was transcribing in London, led him to enter the Catholic Church, 5 Nov., 1865. After his conversion he entered the seminary of Fulda, where he was ordained priest, 22 Sept., 1865. He then taught Oriental languages at the Academy of Münster, and in 1871 was appointed extraordinary professor. At this period he became widely known by his vigorous defence of papal infallibility. In 1874 he went to the University of Innsbruck as professor of Christian archæology and Semitic languages, which position he held till 1891, when he was called to the chair of Semitic languages at the University of Vienna.

GUSTAV BICKELL

He was an enthusiastic student and one of the foremost Semitic scholars of modern times. Besides numerous contributions to different reviews he published the following works: "De indole ac ratione versionis Alexandrinæ in interprotando libro Jobi" (Marburg, 1862); "S. Ephraemi Syri Carmina Nisibena", with prolegomena fixing the laws of Syriac metre (Leipzig, 1866); "Grundriss der hebräischen Grammatik" (ib., 1869–70), translated into English by Sam. I. Curtiss under the title "Outlines of Hebrew Grammar" (ib., 1877); "Gründe für die Unfehlbarkeit des Kirchenoberhauptes" (Münster, 1870); "Conspectus rei Syrorum litterariæ" (ib., 1871); "Messe und Pascha" (Mainz, 1872), tr. W. F. Skene, "The Lord's Supper and the Passover" (Edinburgh, 1891); "Schriften und Gedichte syrischer Kirchenväter" (vols. 71 and 72 of the "Sammlung der Kirchenväter" of Kempten); "S. Isaaci Antiocheni opera omnia" (2 vols., Giessen, 1873–77); "Kalilag und Damnag" (Leipzig, 1876); "Metrices biblicæ regulæ exemplis illustratæ" (Innsbruck, 1879); "Synodi brixinenses sæc. quindecimi" (ib., 1880); "Carmina V. T. metrice" (ib., 1882); "Dichtungen der Hebräer" (3 vols., ib., 1882–84); "Der Prediger (Koheleth) über den Wert des Dasiens" (ib., 1886); "Das Buch Job" (Vienna, 1894).

F. BECHTEL.

Bismarck (BISMARCKIENSIS), DIOCESE OF, in North Dakota.—This diocese was erected on 31 December, 1909, and is suffragan to the Archdiocese of St. Paul, Minnesota. It comprises the counties of Adams, Billings, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Hettinger, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Renville, Stark, Ward, and Williams,—an area of 42,316 square miles. Mgr. Vincent Wehrle was elected its first bishop on 9 April, and was consecrated at St. Paul, 19 May, 1910. Born at Berg, Switzerland, 20 December, 1855, Bishop Wehrle made his profession at the Benedictine Monastery of Einsiedeln, 3 December, 1876, and was ordained priest on 23 April, 1882. Appointed to the American apostolate shortly afterwards, he founded numerous missions and parishes in North Dakota. In 1884 he erected the Priory of St. Gall, and in 1901 St. Mary's Abbey at Richardton, of which he was elected abbot in 1903. The diocese receives its name from the city of Bismarck (5443 inhabitants), the capital of the state. The early Catholic history of the territory has been treated in the article NORTH DAKOTA. According to the latest statistics the diocese contains: 1 bishop; 25 secular and 28 regular (Benedictine) priests; 34 churches with resident priests (3 for Indians); 53 missions with churches (5 for Indians); 43 stations without churches (2 for Indians); 8 parochial schools; 3 Catholic hospitals; 2 Catholic Indian boarding-schools; about 27,000 Catholics (1200 Indians). In 1911 there were 2596 confirmations and 1912 baptisms (83 of adults). The Sisters of St. Benedict (48 in all) have houses at Bismarck, Dickinson, Fort Yates, Glen Ullin, Richardton, and Elbow Woods. The Ursuline Sisters (11) have a convent at St. Anthony, and the Franciscan Sisters (4) have charge of the hospital at Minot.

Catholic Directory (New York, 1912); and bibliography to North Dakota.

Moira K. Coyle.

Boré, Eugène, Orientalist, b. at Angers, 15 Aug., 1809; d. at Paris, 3 May, 1878. From the college of Anger he went to the Collège Stanislas in Paris, where at eighteen he won the prize in philosophy in a competition of all the colleges of France, one rival being Alfred de Musset. After a year at law he devoted himself to the study of languages. In 1829 with his brother Léon, also a linguist and a noted translator, he joined the coterie of the Abbé Félicité de Lamennais (q. v.), to which he introduced his college-mate, Maurice de Guérin. With Montalambert he tried to persuade Lamennais to submit and did not give up hope of the latter's return to the Church until 1851.

Eugène Boré

Member of the Asiatic Society in 1833, he won fame in the "Journal Asiatique". He was professor of Armenian (1833–34) at the Collège de France. Sent to Venice, he published the results of his literary labours there in the convent of the Mechitarists. Spending six months of 1837 in study at Constantinople, he went with Father Scaffi, C. M., to Erzerum in Armenia. At Tauris he started a school as an opening wedge for Christianity, whose service was always his chief concern. The Shah of Persia honoured him for the excellence of his school. In addition to many learned studies sent to France, his interesting letters were published as "The Correspondence of a Traveller in the Orient". In 1841 he secured Lazarist missioners for Persia. For services to France in that land he was given the cross of the Legion of Honour. Gregory XVI made him Knight of the Golden Militia in 1842 and Knight of St. Gregory the Great in 1843. Knowing forty Oriental idioms, most of them thoroughly, he published in some of these tongues excellent controversial works. He was eager for the return of the schismatics to the Church and was aided in his apostolate by his wide acquaintance with the most learned and influential men of France and Italy. He published an illuminating report of the condition of the Holy Land whither he was sent by France to investigate in 1847. Entering the Congregation of the Mission in Jan., 1849, at Constantinople, he was ordained there, 7 April, 1850, and made his vows in Paris in Jan., 1851. Sent to Constantinople, as head of the College of Bebek, he remained fifteen years doing zealous work for Mussulmans as well as Christians especially on the battlefield during the Crimean War. In Paris in 1866 he was made secretary general, and was elected superior general of the Congregation of the Mission, 11 Sept., 1874. His incumbency of the latter office was cut short at the end of four years by a sudden illness.

De la Rallaye, *Eugène Boré et les origines de la question d'orient* (Paris et Lyons, 1894); *Eugène Boré: Notice biographique suivie d'extraits de son journal et de sa correspondance; Annals of the Cong. of the Mission*, no. 68 (Emmitsburg, Md., 1910).

B. Randolph.

Börglum (Burglanum), Ancient See of (Burglanensis), in Denmark, embraced the ancient districts of Vendsyssel and Thy, that is, the whole of the extreme north of Jutland beyond the Limfjord. The see was first at Vestervig, the diocese having been formed out of that of Viborg, which then included the whole of Jutland, on the death of Bishop Val in 1059. Magnus, first Bishop of Vestervig, was drowned in the Elbe about 1060, when returning home after his consecration by Adalbert I, Archbishop of Hamburg. Albrik, Dean of Bremen, was the second bishop (1066–85). Vestervig was the residence of St. Thöger, a missionary from Thuringia and chaplain to St. Olaf. After that king's death in 1030 Thöger retired to Vestervig, where he built a church of thatch and wattle, and preached Christianity to the inhabitants of the surrounding district. He died on 24 June, 1067, and was canonized in spite of the opposition of King Svend Estridsen and Bishop Albrik. Eventually St. Thöger became the patron saint of the diocese. Albrik's successor, Bishop Henry, was chaplain to King St. Canute, and was with him during his stay in Vendsyssel in June, 1086. Bishop Sylvester (1134–36) transferred the see to the Premonstratensian Abbey of Börglum. It became the cathedral of the new diocese, and its canons formed the diocesan chapter with power to elect the bishop. The last two bishops led very inconsistent lives. Their names were Niels Stygge (Rosenkrantz) and his nephew, Stygge Krumpen. Niels Stygge (b. 1455) was Bishop of Börglum from 1486–1533. Stygge Krumpen became coadjutor bishop in 1519, and diocesan bishop in 1533. He made some efforts to stay the progress of Protestantism, but he was imprisoned from 1536 to 1542. He was then endowed with the property of the nunnery of Asmild near Viborg, though obliged to maintain the nuns; he died there in 1551. In the territory of the former Diocese of Börglum there are fine old churches at Vestervig and Börglum, the former dating from the beginning of the twelfth century. Besides the Abbey of Börglum (founded 1128) the diocese contained the following Benedictine nunneries: Vreilef (1268–1554), Hundslund (1268–1536), and Oekloster (1160–1542). There were also the Abbey of Vestervig (Augustinian canons), which lasted from 1110 to 1526, the Commandery of the Knights of St. John at Dueholm (1351–1539), and the Carmelite Priory at Sæby (Maristed), which lasted from about 1460 to 1536.

Jörgensen, *Den nordiske Kirkes Grundlæggelse*, II (Copenhagen, 1878); Nielsen, *Kirke-leksikon for Norden*, I (Aarhus, 1900), 438–39; Daugaard, *Danske Klostre* (Copenhagen, 1830); Trap, *Danmark*, IV (Copenhagen, 1902); *Scriptores rerum Danicarum*, VI (Copenhagen, 1786), 545–51; *Aarböger for nordisk Oldkyndighed*, XI (Copenhagen, 1876), 1–55; Bricka, *Dansk biografisk Leksikon* (Copenhagen, 1887–1905), IX, 555–57, XIV, 276, 277; Gertz, *Vitæ sanctorum danorum*, pt. I (Copenhagen, 1900), 1–26.

A. W. Taylor.

Bourke, Ulick Joseph, Irish scholar and writer, b. 29 Dec., 1829, at Castlebar, Co. Mayo; d. there, 22 Nov., 1887; son of Ulick Bourke and Cecilia Sheridan, a cousin of John MacHale, Archbishop of Tuam. He was educated first at an academy in Castlebar by Matthew Archdeacon, the author of "Connaught in '98"; next at Errew Monastery near Castlebar, where he studied Irish under the eminent Irish scholar and historian, James Hardiman. He entered St. Jarlath's College, Tuam, in May, 1846, and Maynooth in 1849.

He was ordained on 25 March, 1858, at Tuam by Archbishop MacHale. While a student at Maynooth he wrote the "College Irish Grammar" for his fellow students in that college and the students of the then recently founded Catholic University of Ireland. On leaving Maynooth he was appointed Professor of Irish, logic, and humanities at St. Jarlath's College, which subjects he continued to teach there from 1859 to 1877. He was President of St. Jarlath's from 1865 to 1877; was elected a member of the Royal Irish Academy in 1866; and was made a canon of the Cathedral of Tuam in 1872. During his stay at St. Jarlath's he acted for some time as private secretary to Archbishop MacHale. He was a member of the Society for the Preservation of the Irish Language, but seceded from it with its original founders, and in March, 1880, established the Gaelic Union, which afterwards developed into the Gaelic League. In 1878 he was named Parish Priest of Kilcolman (Claremorris). He was one of the Commissioners appointed to inquire into the alleged apparitions of the Blessed Virgin at Knock, Co. Mayo, 1879. Canon Bourke died at Castlebar, and was buried at Bearnacarrol, 25 Nov., 1887.

His writings are as follows:—

"The College Irish Grammar" (Dublin, first edition, 1856; fifth edition, 1868); "Easy Lessons or Self-instruction in Irish", which appeared first in "The Nation", and was reprinted in book form (Dublin, 1860), and which went through seven or eight editions during the lifetime of the author; "The Bull Ineffabilis Deus" (The Definition of the Immaculate Conception) in four languages, Latin, Irish, French, and English, printed in parallel columns (Dublin, 1868), containing a dissertation on the art of illuminating in the past and present; "The Aryan Origin of the Gaelic Race and Language, containing Essays on the Round Towers, Brehon Laws, etc." (London, 1875; 2nd edition, 1876). In this work he defends the pagan origin of the Round Towers of Ireland; "Seventeen sermons in Irish Gaelic by the Most Rev. James O'Gallagher, Bishop of Raphoe (1725–1737) and of Kildare (1737–1752), with an English translation and an Irish-English vocabulary" (edited, Dublin, 1877). This work contains a life of the bishop and an interesting account of the arrest and killing of the Rev. O'Hegarty, P. P. of Killygarran, 1734. "The Life and Labours of St. Augustin, Bishop of Hippo Regius, with an account of the Canons Regular and of the Augustinian Friars in Ireland" (Dublin, 1879); "The Doctrine of the Immaculate Conception of the Blessed Virgin Mary" (Dublin, 1880); "The Dignity, Sanctity and Intercessory Power of the Blessed Virgin Mary, Mother of God" (Dublin, 1881); "The Life and Times of the Most Rev. Dr. MacHale, Archbishop of Tuam" (Dublin, 1882); "Beatha Sheagháin Mhic Héil, Airdeaspoig Thuama" (Life of John MacHale, Archbishop of Tuam), edited for the Gaelic Union in the "Gaelic Journal", I, II (1882–1886). This Irish Life of Dr. MacHale is a different work from the English Life of the Archbishop. Nine chapters of it were written before the English Life was begun, but it was never completed. Only twenty-four chapters had appeared at the time of the author's death, and they were never published in book form; "A Plea for the Evicted Tenants of Mayo" (Dublin, 1883), addressed to William Ewart Gladstone; "Prechristian Ireland, a treatise on Early Irish History, Ethnology, the origin of the Round Towers, etc., with the Portrait of the Author" (Dublin, 1887); "A Complete Irish Dictionary", on which he was engaged for years, but it was not completed when his last illness came. The beginning of it was published in "The Nation." In 1868 Canon Bourke established the "Keltic Journal" at Manchester, under the editorship of James Ronan; only nine numbers of this periodical appeared. He brought out [illegible] edition of the catechism in Irish, and in collaboration with Father John Nolan and David Comyn wrote three elementary Irish grammatical works, published under the auspices of the Society for the Preservation of the Irish Language. He acted as editor of "The Last Monarch of Tara" (Dublin), and it was under his supervision that all the Irish works of Archbishop MacHale were published or republished. He also wrote a "Life of St. Jarlath", which appeared in the "Tuam News".

Canon Bourke's works popularized the results of the philological researches of Continental scholars, such as Pictet, Bopp, Zeuss, and Ebel, and did much to keep alive the interest of Irish studies in Ireland. His "Easy Lessons" and "College Irish Grammar" are in some respects still the most complete handbooks of Modern Irish. Though several of his theories are now antiquated, his English works, written in an easy flowing style, still form a popular introduction to Irish philology and archæology.

Irish Catholic Directory (1860–1888); J. G[LYNN], a sketch in *Dublin Journal* (March, 1887), republished in the *Tuam News* (6 May, 1887); *Catholic Fireside* (London, January, 1888); *Freeman's Journal* (23–26, Nov., 1887), and the various works of the author, and information supplied by John Glynn, Esq., Tuam. Co. Galway.

JOHN MACERLEAN.

Boycotting.—The name of boycotting was first applied to a practice which had its origin in Ireland during the most stirring days of the land agitation. It was comparatively easy to arouse popular enthusiasm, and to elicit a general readiness for self-sacrifice for a cause which touched the people so closely and so vitally. But the slightest remissness or backsliding would be fatal to the entire project. An insignificant number who refused to abide by the common understanding would be sufficient to render all the efforts of the Land League futile. If landlords could count on finding tenants for their vacant farms, they might afford to laugh at the schemes of agitators. And it was inevitable that a number of "grabbers" should appear on the scene at that time. The land hunger was always proverbially strong in Ireland, and the opportunity of acquiring farms on easy terms was a temptation too strong to be resisted by ambitious self-seekers such as are to be found in all classes of society. The difficulty of dealing with "grabbers", therefore, was acute from the very commencement of the Land League. Agrarian outrages had been well-known in Ireland for some years previously and there was serious danger of a more violent and widespread outbreak now. This the leaders of the new agitation knew and feared for various reasons.

At a public meeting in 1880 Parnell put the question to his audience:—"What are we to do with a tenant who bids for a farm from which his neighbour has been evicted?" The more violent spirits recommended shooting, but Parnell himself had a proposal to offer which he rightly believed could be made far more effective. He expounded it at length, clearly, and emphatically. In substance it was, that such a person should "be left severely alone, put into a moral Coventry, isolated from his kind as if he was a leper of old". This was the weapon which he put into the hands of the Land Leaguers, and which was destined to be used with such drastic effect throughout the various vicissitudes of the land agitation in Ireland and to be introduced into disputes that were not agrarian and into countries other than Ireland. It is pertinent to observe that from its first adoption, this severe isolation, this consignment to a moral Coventry affected not only the prime offender but equally anyone convicted of violating the common understanding of having no social intercourse with him. It was put in motion immediately against Captain Boycott of Connemara, agent of Lord Erne, who sent a process server to serve ejectment notices on a number of tenants for non-payment of rent. All his servants were induced to leave him, tradesmen were prevented from working for him, and shopkeepers from supplying him with goods.

From this case the practice received the name of "boycotting" and immediately the word became current in the language, The practice spread rapidly through every part of the country. The Government found itself utterly unable to deal with organized boycotting. The powerlessness of the common law was demonstrated by the failure of the Government to convict a number of the leaders of the Land League for unlawful conspiracy, when in January, 1881, the jury declared themselves unable to agree and the defendants were acquitted. Thereupon followed a succession of coercion and special Crimes Acts, the only effect of which was to render the people more determined and more lawless. Violence and outrages increased or diminished with the hostility of the Government. After a temporary abatement disorder began to rage fiercely again in 1886, when the Plan of Campaign was established and met by a new Crimes Act. On 23 April, 1888, the Congregation of the Holy Office declared that it was not lawful to make use of the Plan of Campaign and boycotting. A short time afterwards the Plan of Campaign was perceived to be a failure and boycotting was gradually discontinued. It had a brief revival about the year 1899. In 1902 boycotting was practically destroyed in Ireland, when a number of defendants were convicted in a civil action and damages to the amount of £20,000 were given against them by a jury presided over by Chief Baron Pallas.

Boycotting, therefore, in its strict, original sense, means a complete ostracism. It operates by leaving the obnoxious party severely alone and its effectiveness is increased enormously by the threat that anyone who violates its terms will be regarded as sharing in the offence and will be made to share also in the ostracism of the prime offender. In a wider, but still legitimate, sense of the word it is used of every attempt, through the denial of one or more of the advantages or amenities of ordinary social intercourse, to compel an individual or group of individuals to do something which they are legally entitled not to do, or to abstain from doing something which they are legally entitled to do. In this latter sense it may be used of the efforts of a trust, for instance, to compel a particular railroad to use only coal from a mine in which it is interested, by the threat that, unless this is done, this railroad will not be allowed any share in the business of carrying the trust's products. A combination or conspiracy is commonly assumed to be of the essence of boycotting. But, although it is true that boycotting generally operates through a combination, the combination does not appear to be at all essential to it. An iron trust or even an iron king may be as well able to exert pressure of the kind peculiar to boycotting as any combination of Irish tenant farmers. At present there is a growing tendency to use the word boycotting in a wider sense still. It is now very generally used of any discrimination in social or business matters against individuals or sects because of prejudice as to character, tenets, or practices.

The lawlessness and outrages which accompanied boycotting in Ireland in the eighties seem to have impressed it with certain features which distinguish it from other forms of social ostracism, and these features coupled with the condemnation by the Holy Office have caused boycotting to be regarded as affected with a moral taint. For a long time to brand a practice as boycotting was tantamount to labelling it immoral. The ethics of boycotting was discussed at considerable length in a number of articles in "The Irish Theological Quarterly" in the years 1907 and 1908. The conclusions of the contributors of the articles differed very widely. As a result it may at least be safely held that boycotting cannot under all circumstances be pronounced immoral. The condemnation by the Holy Office may certainly be taken as applying only to the concrete situation as it existed at the time in Ireland. Since, therefore, we cannot declare off-hand that boycotting is either moral or immoral, and since moreover different instances of boycotting will be found to present very different moral considerations, in practice each case will have to be decided strictly on its merits according to the ordinary moral principles that are applicable to it.

Mere discrimination in social or business matters, however much it may savour of bigotry or narrowmindedness in certain circumstances, cannot be called immoral. It is only what everyone does to a certain extent; the most conscientious of men prefer to deal and dine with those whom he knows best or with whom he has most interests in common. As for the element of compulsion, the attempt to compel a person to do something in itself moral, which he is legally entitled not to do, that too, in certain circumstances, is perfectly lawful. It is constantly being done in everyday life by people whom no one thinks of accusing of immorality. But there are other points substantial in the matter of morality, the restraint put on the ordinary liberty of citizens, the use of combination for this purpose, and the liability of the practice to grave abuse. These must be considered in every case of boycotting; but they should be considered without prejudice, precisely as they are considered in understandings amongst business men or professional etiquette amongst lawyers and doctors.

There is no denying that boycotting constitutes a grave menace to social equity and peace. It may sometimes be used to resist oppression, but unfortunately it is an instrument that may be made to cut more effectively in the other direction. It is moreover a most powerful instrument in the hands of discontented and vindictive demagogues for producing social turmoil and indulging private spleens. Although these facts do not make a particular case of boycotting immoral, where there is a good to be gained great enough to outweigh the evils and sufficient to justify the danger of abuses, still, from the point of view of public welfare, they might render it necessary for the legislature to prohibit the practice altogether. The boycotting that once prevailed in Ireland has now happily disappeared with the conditions in which it had its origin. It is not likely that any of the English-speaking Governments will be called on ever again to take action in connexion with it. The undue advantage taken of their economic strength by certain trusts and companies is much more likely to produce inequity and to call for legislative action.

O'BRIEN, *The Life of Charles Stewart Parnell* (London, 1898); MORLEY, *The Life of William Ewart Gladstone* (London, 1905); *The Irish Theol. Quar.*, I, II (Dublin, 1907-08); LEMKUHL, *Theol. mor.* (Freiburg, 1910); VERMEERSCH, *Quæstiones de Justitia* (Bruges, 1901).

JOHN KELLEHER.

Breviary, ROMAN, REFORM OF THE.—By the Apostolical Constitution "Divino Afflatu" of Pius X (1 November, 1911), a change was made in the psalter of the Roman Breviary. Instead of printing, together with the psalms, those portions of the Office which specially require rubrics, such as the invitatory, hymns for the seasons, blessings, absolutions, chapters, suffrages, dominical prayers, Benedictus, Magnificat, Te Deum, etc., these are now all in due order printed by themselves under the title Ordinary. The psalms, under the title Psaltery, are printed together, so arranged that the entire psalter may be chanted or recited each week, and so distributed, or, when too long, divided, that approximately there may be the same number of verses for each day's Office. This change has been made with a view to restoring the original use of the liturgy, which provided for the chant or recitation of the entire Psaltery each week. It became necessary by the fact that as the saints' days, with common or special Offices, grew more numerous, the ordinary Sunday and week-day or ferial Offices, and consequently certain of the psalms, were rarely recited. In making the change, occasion was taken to facilitate the reading of the Office by the separation of the Ordinary and Psaltery proper, but chiefly by allotting about the same number of verses for each day. It is only a first step in the revision of the entire Breviary, as agreed upon at the Vatican Council. It was proposed by a committee of liturgists appointed by Pius X, adopted by the Congregation of Rites, and sanctioned by the pope to go into effect on 1 January, 1913, in accordance with the new rubrics regulating thenceforth the reading of the Divine Office.

Each day, therefore, has its own psalms, as arranged in the new Psalter, except certain feast days, about 125 in number, viz., all those of Christ and their octaves, the Sundays within the octaves of the Nativity, Epiphany, Ascension, Corpus Christi, the vigil of the Epiphany, and the day after the octave of the Ascension, when the Office is of these days; the Vigil of the Nativity from Lauds to None and the Vigil of Pentecost; all the feasts of the Blessed Virgin, of the angels, St. John Baptist, St. Joseph, and the Apostles, as well as doubles of the first and second class and their entire octaves. Theirs is the Office to be read as appointed either in the Breviary, or in the Ordo of a diocese or institute, the psalms for Lauds, the Hours and Complin to be taken from Sunday; those for Matins and Vespers from the Common of the Office, unless others specially be assigned. The Office for the last three days of Holy Week remains unchanged, except that the psalms for Lauds are from the corresponding days of the week in the Psalter, and for Complin those of Sunday. For all other feasts and for ferias in Paschal time the psalms are those of the new Psalter; the rest of the Office is from the Proper or Common. When a feast has special antiphons for any of the major hours, it retains them with its own psalms. Except for certain feasts the lessons of the first Nocturn are to be the current lessons from Scripture, though the responsories are to be taken from the Common or Proper. Any feast that has its own proper lessons retains them; for feasts with their own responsories, those with the common lessons are to be read.

The criteria given to regulate the precedence of feasts are: gradation of rite, classification, as primary or secondary, personal dignity of the one honoured, external solemnity, local importance or privilege. Provision is made for the transfer of feasts that must make way for others more important occurring, whether occasionally or perpetually, on the same day, especially for the Sundays. The suffrages of the saints are now invoked in the one prayer "A cunctis". The Athanasian Creed is to be said only on Trinity Sunday and the Sundays after the Epiphany and Pentecost when the Office is of the Sunday; but even on these days, when there is a commemoration of a duplex, or of an octave or day within an octave, the suffrages, prayers and symbol and the third Collect are not to be said. The week-day and other votive Offices granted by the general indult of 5 July, 1883, are no longer allowed. Nor is there now the obligation of reciting in choir the Little Office of the Blessed Virgin, the Office of the Dead, the Gradual, and the Penitential Psalms. The feasts of the dedication of a church, of a cathedral, and of the patrons of dioceses, are to be observed as doubles of the first class, and the feast of the Lateran Basilica and its titular feast of the Transfiguration, as doubles of the second class. Directions are given for conforming the Missal with the Breviary, especially for the Masses of Sundays, Lenten ferias, Collects, and also for conventual Masses. On All Souls' Day, the Office and Mass of the current day are to be omitted, and the Office and Mass of the Dead only are to be recited; on All Saints' Day, the Vespers of the day, and of the Dead, are to be recited as hitherto.

The members of the Revisory Commission were: Mgr. P. La Fontaine, titular Bishop of Carystos, Secretary of the Congregation of Rites (President), Mgr. Scipio Tecchi, Mgr. P. Piacenza, Mgr. J. Bressan (Private Secretary to the Pope), Mgr. A. Gasparri, Father P. Brugnani, O.M., Father L. Fonck, S.J., Father J. d'Isengard, C.M., and Rev. F. Brehm. The complete reform of the Breviary, committed to another commission, involves a reform of the calendar; the revision of the historical lessons; the omission of lessons not authenticated; the correction of texts; the new general rubric; the Common of certain classes of saints, as of confessors, holy women, and others, in order to commemorate them on one day instead of assigning a day for each.

PIACENZA, *In Constitutionem 'Divino Afflatu' et in rubricas commentarium* (Rome, 1912); IDEM, *Guida practica per la recita del divino Officio* (Rome, 1912); BURTON AND MYERS, *The New Psalter and Its Use* (London, 1912); BOUDINHON, *Le Psalterium Breviarii Romani et les nouvelles rubriques* (Paris, 1912); WELSH, *The New Rubrics* (Edinburgh, 1912); HETHERINGTON, *Notes on the New Rubrics and the Use of the New Psalter* (London, 1912); *Am. Eccl. Rev.* (February and April, 1912).

JOHN J. WYNNE.

Brigidines (SISTERS OF ST. BRIGID), INSTITUTE OF THE, was established by Most Rev. Dr. Delany, Bishop of Kildare and Leighlin, at Tullow, Co. Carlow, Ireland, in 1807. Bishop Delany, keenly alive to the lamentable state to which religion had been reduced by the Penal Laws and by the disastrous effects of the Rebellion of 1798, began to remedy the evil by applying himself to secure the proper observance of the Lord's Day, and the religious instruction of the children and adult women of his parish and diocese. He resided at Tullow, and to inaugurate his work there he formed catechism and reading classes to be held in the church on Sundays. To carry out this purpose he selected a number of exemplary young women to form a religious community. He allowed them to make vows, and thus laid the foundation of the Brigidine Institute, one of the first of the kind founded in Ireland since the Reformation.

The sisters immediately opened schools for the poorer and higher classes of children in the neighbourhood. This work proving successful, a building was erected for the accommodation of boarders who presented themselves, but who had until then to lodge in the town. Soon many came to avail themselves of the advantages of religious and secular education afforded by the Brigidine Sisters. The institute, although several times sanctioned by the Holy See, continued a diocesan congregation until 1892, when Pope Leo XIII, on being solicited to place all the houses of the institute under a mother-general, issued a Decree approving of change in government for five years by way of experiment, and in 1907 Pope Pius X confirmed, in perpetuity, the constitution of the new régime. Before and since that date several foundations have been made in Australia and New Zealand, where there are at present fourteen houses of the institute. There are five convents in Ireland: at Tullow, Mountrath, Abbeyleix, Goresbridge, and Ballyroan, all in the Diocese of Kildare and Leighlin.

The pupils of the Brigidines (boarding and benefit schools) are prepared for the Intermediate, University, Senior Oxford, and Kensington Examinations, for those of the Incorporated Society of Music, and the technical courses.

MOTHER DE CHANTAL FENNELLY.

Butler, General Sir William Francis, b. at Suirville, Co. Tipperary, Ireland, 31 Oct., 1838; d. 7 June, 1910, was the son of Richard and Ellen Butler. His family had been settled on their estates in Tipperary since Thomas Butler, tenth Earl of Ormonde, had received grants of land from Queen Elizabeth after the suppression of the Desmond rebellion in 1584. The great famine of 1847 and scenes of suffering and eviction were amongst his earliest recollections. He was educated chiefly by the Jesuits at Tullabeg College, King's Co. In 1858 he received a commission in the 69th Regiment, which he joined at the depot at Fermoy, and after two years he was sent to Madras. The regiment returned to England in 1864, and on the way Butler visited the Island of St. Helena, led thither by his profound veneration for Napoleon. In 1867 he visited Canada for the first time, and went back there again after a brief visit to Ireland, with a mission from Colonel Wolseley to find out the true state of feeling in the Red River settlement. In Oct., 1870, he was intrusted with a fresh mission to report on the need of troops, the fur trade, the Indians etc., in Saskatchewan, following the course of the Saskatchewan River from Carlton to the Rocky Mountains. The story of this winter journey and his share in the Red River expedition is told in "The Great Lone Land", first published in 1872.

Sir William Butler, K. C. B.
From a photograph taken in 1893

Sir Garnet Wolseley made his famous expedition to Ashanti in West Africa in 1873. To Butler he entrusted the task of intercepting the Ashanti Army whilst retreating across the River Prah. This proved impossible, for though he induced 1400 Akims to move forward with him to within 20 miles of Coomassie they took alarm at the last moment and went home. The full story of his share in the Ashanti War is given in "Akim-foo, the History of a Failure" (London, 1875). Wolseley reported of him: "He has effected a most important diversion in favour of the main body and has detained before him all the forces of one of the most powerful Ashanti chiefs." He was now promoted major and made a Companion of the Bath. The opening months of 1875 saw him start for Natal on the staff of Sir Garnet Wolseley, who had been sent out as governor and high commissioner. Butler was named protector of Indian immigrants and had to report on the land system then existing in the colony. To the insight then gained into South African problems he attributes, to a great extent, the accuracy of certain warnings of his a quarter of a century later before the outbreak of the Boer War.

At the close of 1875 he joined the staff of the War Office, and in 1877 he married Miss Elizabeth Thompson, the painter of the "Roll Call", "Quatre Bras", and other famous battle scenes. After the disaster of Isandula in the Zulu War, he was sent again to Natal, but through ill luck was kept at the base and saw no fighting. Promotion to lieutenant-colonel followed on his return to England, for services in Natal, and the Marquis of Ripon, Viceroy of India, proposed him for his private secretary, but Gladstone refused his sanction on the score of Butler's being a Catholic. In the Egyptian campaign of 1882 he saw much hard service, and was present at the engagements of El Magfar, Tel-el-Mahouta, Kassassin, and the night attack on the Egyptian lines at Tel-el-Kebir.

After the campaign he returned to England and started once again for "the great prairies and the pine forests" of Canada. He visited many of the scenes of his earlier travels, but within a few months was back in London, and was discussing with Lord Wolseley the various routes by which the garrisons at Khartoum might be reached, and General Gordon saved. To Butler were entrusted, when at last the relief expedition was a certainty, the procuring of 400 boats, and the getting of these boats, with their troops and provisions, up the cataracts of the Nile. This was effected by almost superhuman efforts against time and the unfavourable state of the Nile, then rapidly falling. His task accomplished, he was sent on under General Earle, who led the river column of advance upon Khartoum. He took part in the heavy fighting at Kirbekam, and indeed the success of that action has always been attributed to his foresight. After the fall of Khartoum, he was left in command at Meroë, and brought the troops stationed there in safety to Dongola. In Sept., 1885, he was in command at Wady Halfa, and successfully kept the forces of the Mahdi at bay till re-enforcements arrived from England. He commanded the division of Gen. Stephenson's army engaged in the action at Ginniss and was mentioned in the highest terms in despatches.

Finding no appointment open to him in England on his return, he betook himself to Brittany with his family, where he wrote "The Campaign of the Cataracts" (1887) and "The Life of General Gordon" (1889), and subsequently to Ireland, where he made the acquaintance of Parnell. During his stay in Brittany he was made K.C.B. (Knight Commander of the Bath) for his services in Egypt and the Sudan. In 1890 he returned to Egypt to take command at Alexandria, and was promoted major-general in 1892. During the intervals of leave from his duties at Alexandria he travelled a great deal, visiting, amongst other places, the sacred sites of Palestine, which had always had a deep interest and attraction for him. From 1893 to 1896 he commanded a brigade at Aldershot, being transferred in the latter year to the command of the South-Eastern district of England. In the autumn of 1898 he went to South Africa as commander-in-chief and high commissioner during the absence of Sir Alfred Milner. In the latter capacity he strove to avert a war which he saw was bound to result in calamity both for England and South Africa, and as commander-in-chief he tried to show the Government the inadequacy of their preparations and what a war with the Transvaal would really mean. His attitude did not find favour at home and he was severely criticised for having stated in his capacity as high commissioner that he considered South Africa in need of "no surgical operation".

In Sept., 1899, he resigned his command and came home. He saw no active service during the war, remaining in command of the Western District of England. He also commanded at Aldershot and in the Southern District. In 1903 he headed the commission of enquiry into the scandals connected with stores and supplies during the war, and in Oct., 1905, having reached the age limit of sixty-seven, he was placed on the retired list. The few years of life which remained to him he spent in Ireland, devoted chiefly to the cause of education. He was a frequent lecturer both in Dublin and the provinces on historical, social, and economic questions. He was a member of the senate of the National University of Ireland, and a commissioner of the Board of National Education. In June, 1906, he was appointed Knight of the Grand

Cross of the Order of the Bath, and in 1909 he was made a member of the Irish Privy Council. He died fortified by the rites of the Church, and was buried with full military honours at Killardrich, Co. Tipperary. Besides the books already mentioned, Sir William Butler was the author of several important works, chief among which are the military biographies of Sir Charles Napier (1890) and Sir George Colley (1899). The latter appeared a few months before the outbreak of the Boer War. He was working at the last chapters of his autobiography at the time of his death.

Sir William Butler, an Autobiography (London, 1911); Wolseley, *Story of a Soldier's Life* (2 vols., London, 1906); Colville, *History of the Sudan Campaign* (London, 1887).

R. Urban Butler.

C

Caldani, Leopoldo Marco Antonio, anatomist and physiologist, b. at Bologna, 21 Nov., 1725; d. at Padua, 20 Dec., 1813. He studied medicine in his native city, and received a medical degree there in 1750. He was appointed professor of practical medicine at Bologna in 1755 on condition that he was to study anatomy under Morgagni's direction for five years more. Caldani left Bologna apparently on account of enemies and went to Padua, where, as one of Morgagni's best pupils, he was later made professor of theoretical medicine, and in 1771, after Morgagni's death, was made professor of anatomy. He retained this latter professorship until he retired in 1805. Caldani was a zealous champion of Haller's theory of irritability; he is noted for his experimental studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves. His most celebrated work is his anatomical atlas, in which he was aided by his nephew Floriano. His works are: "Sull' intensività et irritabilità di alcune parti degli animali" (Bologna, 1757); "Lettera sopra l'irritabilità et insensività Halleriana" (Bologna, 1759); "Lettera sull' uso del muschio nella idrofobia" (Venice, 1767); "Esame del capitolo settimo dell' ultima opera di Antonio de Haen" (Padua, 1770); "Innesto felice del vajuolo" (Padua, 1768); "Institutiones pathologicæ" (Padua, 1772, 1776; Leyden, 1784; Venice, 1786; Naples, 1787), translated into German by Reuss (1784), and issued at Prague (1793), in connexion with "Institutiones physiologicæ"; "Dialoghi di fisiologia e di pathologia" (Padua, 1778, 1793); "Institutiones physiologicæ" (Padua, 1773, 1778; Leyden, 1784; Venice, 1786; Naples, 1787); "Institutiones semeioticæ" (Padua, 1808); "Icones anatomicæ" with 5 vols. of "Explicatio iconum" (Venice, 1801-13).

Wernich-Hirsch, *Biographisches Lexikon der Arzte*, I, 643.

Leopold Senfelder.

Cali, Diocese of (Caliensis), Colombia, South America, founded on 7 July, 1910. Cali is a city, district, and province in the Department of Valle. The Province of Valle is bounded on the north by the Province of Arboleda, on the south by Santander (Department of Cauca), on the east by Palmira, and includes the districts of Cali, Jamundi, Pavas, Dagua, Vijes, and Yumbo. Its area is about 4175 square miles, and its chief products are gold, sugar, cacao, coffee, and cattle. The city of Cali, the seat of the new diocese, is situated on a small river of the same name, and possesses a population of about 35,000. It was founded by Captain Miguel López Muñoz by order of the Spanish conqueror Sebastián de Belalcázar on 25 July, 1536. Although many of its important buildings were destroyed by an earthquake in 1885, the city quickly recovered, and the recently built railroad connecting it with the port of Buenaventura and the Pacific Ocean has greatly increased its commercial importance and that of the surrounding country. The immense plantations of cacao and coffee, which encircle the city, and its charming suburbs render it a delightful place of residence. It celebrated the centenary of its national independence by an industrial and artistic exhibition on 20 July, 1910. Among it numerous modern buildings of importance the beautiful churches of San Francisco (Ionian style) and San Pedro call for special mention. Notable also are: the magnificent convent of the Franciscan Friars; the Colegio Superior de Santa Librada for women; the Presentation School for girls; the asylum for honest, indigent women; and a splendid hospital. The Catholic population of the new diocese is about 150,000. Mgr. Aladio Perlaza, formerly Vicar-General of Cali, was elected its first bishop on 11 August, 1911.

Moira K. Coyle.

Cámara y Castro, Tomás, Bishop of Salamanca, Spain, b. at Torrecilla de Cameros, Logroño, 19 September, 1847; d. at Villaharta, 17 May, 1904. His father, D. Leonardo Cámara, was a physician in this town. Tomás studied Humanities at Burgos, and at the age of fifteen took the habit of the Augustinians at Valladolid, where he finished his theology and was appointed professor in the college. His activity was inexhaustible, and among the many works which he accomplished during his episcopate were the foundation in Salamanca of the Colegio de Calatrava for the promotion of ecclesiastical courses, the erection of a handsome church to San Juan de Sahagún, patron of the city, and of six smaller churches in other cities. Bishop Cámara was primarily a polemicist and orator. His great learning, extraordinary talents, varied interests, and untiring activity made him one of the most prominent figures of the Spanish episcopate during the nineteenth century. No great work was undertaken for the Church in which he did not figure in the foremost rank, in posts of danger and enterprises of the greatest importance, making him beloved by the Catholics and feared by the enemies of the Church. In congresses, assemblies, the Senate, the press, and in every situation where noble and sacred interests were to be safeguarded, he was to be found. His Lenten conferences, preached in 1884 and 1885, were attended by a representative audience of the most distinguished men of letters, politics, sciences, and arts.

Among the numerous works of Bishop Cámara the following are the most important: "Contestación á la historia del conflicto entre la religión y la ciencia de Juan Guillermo Draper" (3 editions); "Vida y escritos del Beato Alonso de Orozco, del Orden de San Agustín, Predicador de Felipe II"; "Conferencias y demás discursos hasta hoy publicados del Ilmo. P. Cámara, Obispo de Salamanca"; "Vida de S. Juan de Sahagún, del Orden de S. Agustín, Patrón de Salamanca"; "La Venerable Sacramento, Vizcondesa de Jorbalán, Fundadora de las Señoras Adoratrices."

del Moral, *La Cuidad de Dios: Biografía del Exmo. é Ilmo. Sr. D. Fr. Tomás Cámara y Castro;* Muiños Saenz, *Semblanza del Exmo. é Ilmc. Sr. D. Fr. Tomás Cámara y Castro.*

Teodoro Rodríguez.

Campbell, James, b. at Philadelphia, 1 Sept., 1812; d. there, 27 Jan., 1893. His father was Anthony Campbell, and his grandfather George Campbell, a native of Fintona, County Tyrone, Ireland. James was educated at the private school of Geraldus Stockdale, studied law with Hon. Robert D. Ingraham, was admitted to the Bar on 14 Sept., 1833, was made a commissioner of the district of Southwark the day after his admission, and served until his appointment to the board of education. He offered, 16 Apr., 1840, the resolution which established the Girls' High School of Philadelphia. He served on the board of education until 1840, when he was appointed, by Governor David R. Porter, judge of the courts of common pleas, orphan's court, and courts of oyer and terminer, which position he filled until 1 Jan., 1851, when the judicial positions in Pennsylvania became elective. Nominated for judge of the supreme court, at a period when Knownothingism and anti-Catholic feeling was rife, he was defeated, although his four colleagues on the Democratic ticket were elected. Governor William Bigler appointed him Attorney-General of Pennsylvania, in which office he served until 4 Mar., 1853, when he entered President Pierce's Cabinet as postmaster-general, serving until 4 Mar., 1857. In 1861 he was a candidate for the United States senate against Charles R. Buckalew but was defeated by one vote. In 1873 he was elected a member of the Constitutional Convention of Pennsylvania, but declined to serve owing to the condition of his health. For twenty-five years he was president of the board of trustees of Jefferson Medical College, and for forty-five years was Vice-president of Saint Joseph's Orphan Asylum, the oldest incorporated Roman Catholic asylum in the United States, chartered in 1807. On 3 Sept., 1869, he was appointed by the judges of Philadelphia County a member of the board of city trusts, which has under its care 42 city trusts, including Girard College and Wills' Eye Hospital. He served in these positions until his death. Judge Campbell looked upon his obligations, whether as public official or as trustee, as duties of the highest order and of great value to society, and he was a just and severe judge upon himself as to the manner and the faithfulness with which these duties were discharged. Even with all the cares that surrounded him, he was always ready to respond to the slightest call from any of the refuges of the poor and the ill. He made visits almost daily to St. Joseph's Orphan Asylum, to Girard College, and to the hospital, examining conditions in detail, and considering them with as much care as if they referred to his own life or to the lives of those of his own household.

John M. Campbell.

Capecelatro, Alfonso, Cardinal, Archbishop of Capua, and ecclesiastical writer; b. at Marseilles, 5 Feb., 1824; d. 14 Nov., 1912. He was descended from the family of the dukes of Castel Pagano. His father served with distinction under Murat, adopted the political principles of the Napoleonic period, and voluntarily exiled himself to Malta and Marseilles, when Ferdinand of Naples, after his restoration by the Congress of Laibach, set about the repression of political Liberalism. The family returned to Italy in 1826 and to Naples in 1830. At sixteen Alfonso entered the Oratory of St. Philip Neri at Naples. Ordained priest in 1847, he zealously devoted himself to the confessional, preaching, and various charitable enterprises, without, however, neglecting his ecclesiastical studies, and giving especial attention to ecclesiastical history. He was more particularly drawn to St. Peter Damian, St. Catherine of Siena, St. Philip Neri, and St. Alphonsus Liguori, the great figures who at various times represented religious revival in Italy, and whose biographies he wrote. He refuted Renan's "Life of Christ" then widely circulated in Italy, and afterwards himself published a "Life of Jesus Christ", wherein without entering into details of criticism and polemics, he gathered the results of modern researches on the topography and the contemporary history, customs, usages, and opinions of the Hebrews. He devoted three volumes to an exposition of Catholic doctrine and two to the Christian virtues, and published several volumes of sermons.

Meanwhile he maintained personal relations with various persons, particularly priests and religious at Naples, among them the Franciscan Ludovico da Casovia, whose biography he wrote, and two priests Persico and Casanova, with whom he often discussed methods of catechetical instruction. He corresponded with other Liberal Catholics, among them Manzoni, Cesare Cantù, Dupanloup, and Montalembert. These friendships indicated that he was tending towards "Catholic Liberalism". His own family antecedents better explained both this and Capecelatro's "conciliatorist" tendencies after 1870. These tendencies were not unknown to Leo XIII, who, one year after his elevation to the papacy, summoned the learned Oratorian to Rome, together with Padre Luigi Tosti, and made him assistant librarian, wishing thereby not only to honour a learned man, but also to make use of him for the work of reconciliation which occupied his mind until 1887. In 1880 Capecelatro was appointed Archbishop of Capua. There he passed his life in the administration of his diocese, literary labours, and works of charity. He was made a cardinal by Leo XIII in 1885. In the pastoral letters and other minor works published in the last years of his life he treats the great questions of modern times, especially those relating to public life in Italy. His writings are distinguished by purity and simplicity of style. He received some votes in the conclave of 1903. He had no influence in ecclesiastical politics; but his correspondence will unquestionably supply valuable material for the politico-religious history of Italy in his time. Cardinal Capecelatro, particularly in recent years, was overwhelmed by the course of events and by that Modernist crisis which had long been preparing and so violently burst out in the Church. He remained immured in his old ideal of "God and Liberty", in the old dream of "the pope arm-in-arm with the King of Italy". He did not understand the new movement and the hard lessons which it brought with it. But that did not prevent Pius X from calling him with reason, on the occasion of his cardinalitial jubilee, "a learned theologian, an elegant and prolific writer, a scrupulous hagiographer, and, as a bishop, a tender and compassionate father".

U. Benigni.

Capocci, Gaetano, musical composer and *maestro*, b. in Rome, 16 Oct., 1811; d. there, 11 Jan., 1898. As a boy he studied the organ under Sante Pascoli, organist of St. Peter's, Rome, and he completed his musical studies under Valentino Fioravanti and Francesco Cianciarelli. In 1831 he was granted a diploma as organist by the Academy of St. Cecilia, and, in 1833, he received a diploma in the art of composition. Almost immediately he was appointed organist of the Church of Sta Maria Maggiore, in 1839. So successful was he that in 1855 he was appointed *maestro direttore* of the Cappella Pia of the Lateran, where he laboured with conspicuous distinction during the remainder of his life. Solely devoted to church music, Capocci composed numerous masses and motets. He also wrote two oratorios, "Battista" and "Assalonne". His chief fame rests on his "Responsori" for Holy Week. His son Filippo (b. 11 May, 1840) has even eclipsed the fame of his father, whom he succeeded as *maestro* at the Lateran in 1898. Both as an organist and composer he ranks high.

Grove, *Dict. of Music and Musicians*, I (London, 1904), s. v.; Dunstan, *Cyclopædic Dict. of Music* (London, 1909).

W. H. Grattan-Flood.

Cardinal.—Members of the College of Cardinals, 1913:

Agliardi, Antonio, Bishop of Albano; Aguirre y García, Gregorio María, Archbishop of Toledo;

Almaraz y Santos, Enrique, Archbishop of Seville; Amette, Léon-Adolphe, Archbishop of Paris; Andrieu, Paulin-Pierre, Archbishop of Bordeaux; Arcoverde de Albuquerque Cavalcanti, Joaquin, Archbishop of Rio Janeiro; Bacilieri, Bartolomeo, Bishop of Verona; Bauer, Franz von Sales, Archbishop of Olmutz; Billot, Louis, S. J.; Bisleti, Gaetano; Bourne, Francis, Archbishop of Westminster; Boschi, Giulio, Archbishop of Ferrara; Cagiano de Azevedo, Ottavio; Cassetta, Francesco di Paola, Bishop of Frascati; Cavallari, Aristide, Patriarch of Venice; Cos y Macho, José María de, Archbishop of Valladolid; Dubillard, François-Virgile, Archbishop of Chambéry; Falconio, Diomede, O.F.M.; Farley, John Murphy, Archbishop of New York; Ferrari, Andrea, Archbishop of Milan; Ferrata, Domenico; Francica-Nava di Bontifé, Giuseppe Maria, Bishop of Catania; Gasparri, Pietro; Gènnari, Casimiro; Gibbons, James, Archbishop of Baltimore; Gotti, Girolamo Maria, O. C. C.; Granito Pignatelli di Belmonte, Gennaro; Hornig, Karl Baron von, Bishop of Veszprem; Katschthaler, Johann Baptist, Archbishop of Salzburg; Kopp, George, Prince-Bishop of Breslau; Lai, Gaetano de, Bishop of Sabina and Abbot of Farfa; Logue, Michael, Archbishop of Armagh; Lorenzelli, Benedetto; Lualdi, Alessandro, Archbishop of Palermo; Luçon, Louis-Henri-Joseph, Archbishop of Reims; Lugari, Giambattista; Maffi, Pietro, Archbishop of Pisa; Martín de Herrera y de la Iglesia, José María, Archbishop of Compostela; Martinelli, Sebastiano, O.S.A.; Mercier, Désiré-Félicien-François-Joseph, Archbishop of Mechlin; Merry del Val, Raffaele, Papal Secretary of State; Netto, José Sebastião, O.F.M.; O'Connell, William, Archbishop of Boston; Oreglia di Santo Stefano, Luigi, Bishop of Ostia; Pietro, Angelo di; Pompilj, Basilio; Prisco, Giuseppe, Archbishop of Naples; Rampolla del Tindaro, Mariano, Archpriest of the Vatican; Richelmy, Agostino, Archbishop of Turin; Rinaldini, Aristide; Rovérié de Cabrières, François-Marie-Anatole de, Bishop of Montpellier; Skrbensky-Hriste, Leo von, Archbishop of Prague; Vannutelli, Serafino, Archbishop of Porto and Santa Rufina; Vannutelli, Vincenzo, Bishop of Palestrina; Van Rossum, Willem, C.SS.R.; Vaszary, Claudius, O.S.B., Prince-Archbishop of Gran; Vico, Antonio; Vives y Tuto, Calasanz, O.M.Cap.; Volpe, Francesco Salesio della.

Cardinal Vicar.—The organization of the Roman vicariate, as described in an earlier volume of this Encyclopedia (see Cardinal Vicar, III, 341) rested largely on usage; it was not constructed as a compact whole at one single time. The most important ordinances respecting it were issued at various times during the course of the last two centuries, showing that for a long time the inadequacy of its organization, especially as regards the great length of time necessary for the settlement of matters brought before it, had been severely felt, more, however, by the subordinates of the vicariate than by its higher officials. It could not be said that its methods of business were in any way compatible with modern ideas as to efficient management. The lack of harmony was doubly evident after the entire central administration of the Church had been reformed by the Constitution "Sapienti Consilio", of 29 June, 1908. During the past various difficulties had stood in the way of a thorough reform of the Roman vicariate. Not the least of these was the lack of space in the former office of the vicariate. It was not until after the purchase of the Palazzo Mariscotti near San Francesco alle Stimmate, which was assigned to the cardinal vicar and his officials and arranged for their use, that Pius X was able to carry out his long cherished plan for a thorough reform of the Roman vicariate.

Pius X published his new ordinances respecting the administration of his Diocese of Rome in the Apostolic Constitution "Etsi nos in", of 1 Jan., 1912, and the law entered into force, as provided in it, on 15 Jan., 1912, the day it was promulgated in the "Acta Apostolicæ Sedis". Of the regulations for the period of transition, which were naturally necessary in so thorough a reorganization, only one need be mentioned. This is that the former vicegerent (*vicesgerens*), whose office and title are in future to be suppressed, is permitted as a personal privilege to continue to bear the title as long as he is connected with any of the transactions of the vicariate.

The *Curia Urbis* or the Vicariate of the City of Rome is now divided into four departments (*officia*), of which the second is again divided into four sections. The first department (*officium*) has under its care all the church services and the Apostolic visitation of the diocese. The second department watches over the behaviour of the clergy and the Christian people. Judicial matters are settled in the third department, and the fourth department is devoted to the economic administration of the entire vicariate. The head of all these bureaus is the cardinal who is the vicar-general of the pope in Rome. His office and the extent of his power are always the same and are permanent, so that they do not cease even when the Papal See is vacant. This fact distinguishes the cardinal vicar as he is called, for the designation is not an official title, from all other vicars-general in the world, and gives him his peculiar legal position. In the same way it is a noticeable exception that the four departments can carry on their customary business, even when the vicar is not able to supervise what is done on account of the conclave or of some other impediment. Even should the vicar die the work of the departments goes quietly on. Formerly this was not the case to so large a degree, as is shown by the deputation of 17 Dec., 1876, on the death of Cardinal Vicar Patrizi (manuscript record of the vicariate, "Diverse deputazioni del vicario dall' anno 1759", p. 290).

The head of the first department is a commissary, of the second an assessor, of the third an auditor, and of the fourth a prefect. Their respective rank follows the order given above. Among the offices mentioned in the former article those of the vicegerent (*vicesgerens*), the *locum tenens*, the secretary, and the auditor in the earlier form were abolished. None of the four new presiding officers of the departments is permitted under any pretext whatever to interfere in the affairs of another, except in purely internal matters of administration.

First Department.—At present the canonical visitation of the Diocese of Rome is in the hands of a commission of cardinals. The president of the commission is the vicar, and its members by virtue of their office are the prefects of the Congregation of the Council and of Religious Orders. The secretary of this official board is the commissary just mentioned. The first appointee as secretary and commissary was the former vicegerent (*vicesgerens*). The archives and compendiums of abstracts of the former Congregation of the Apostolic Visitation, which has been suppressed since 1908, belong to the new commission. Every five years, the next falling in 1916, a canonical visitation of Rome is to be held without any express papal command being issued before the visitation. Six paragraphs (12–17) regulate the details of the procedure to be observed in the visitation.

The treasury of relics (*lipsanotheca*), the archæological commission, and the committee on church music are included in this department and are under the supervision of the vicar. A commission on ecclesiastical art has been established; its competence includes the erection of churches, their maintenance, restoration, and adornment. The first department is obliged to keep an exact list of all the churches in

Rome, in one of which is noted the object and peculiarities of each church.

Second Department.—The second department has four sections, the head of each of which is a secretary: the first section has to do with the clergy; the second, with the convents for women; the third, with the schools, colleges, and other institutions for education in the city; the fourth, with the brotherhoods, unions, and social societies. All four sections are subordinate first to the vicar and next to the assessor. The powers of the first section are laid down in twelve ordinances, the details of which cannot here be entered into. Mention should, however, be made of the stringent rule that no clergyman, regardless of whether he belongs to the Roman clergy or to another diocese, can be called to an office or a benefice by anyone, even a cardinal, unless it has been previously established by a secret letter to the vicar that the vicariate has no objection to his appointment. This regulation puts an end finally to an old abuse of historic growth which in past times led to much that was disadvantageous.

This department has to keep a register of all members of the secular and regular clergy of the city, giving the name, age, residence, kind of employment, and other personal notes. The vicar is aided in the settlement of all matters regarding the clergy by the examiners of the clergy, in the settlement of questions as to the transfer or deposition of parish priests by the consultors, in all questions as to offices and benefices by the general supervisory council, the deputies for the seminaries, and the advisory council (*commissio directiva*). Detailed regulations are given as to the examiners of the clergy in paragraph 30, a to i. The second section of this department is charged with the supreme direction and supervision of the numerous convents for women; the details are regulated in seven paragraphs. Paragraphs 38–46 are concerned with the schools, colleges, and other educational institutions for the laity. The care of these is the duty of the third section. Its secretary must keep an exact list of all such institutions, of their teachers and principals, and exact statistics respecting the pupils. He must attend the meetings of the school board, keep its minutes, and must execute all the orders of the vicar or the supervisory council respecting these institutions. Paragraphs 47–57 regulate in detail the work of the fourth section, which has under its charge the brotherhoods, unions, and social societies. It consists of a council of six members with a secretary of its own.

Third Department.—All previously existing judicial bodies are suppressed and the pope has made the vicar the ordinary and sole judge in the first instance for all suits brought in the court of the Roman diocese. The vicar passes judgment only in those cases which he has expressly reserved for himself; in other cases his auditor acts as judge, forming with the vicar one and the same court. The auditor is regarded as the official of the curia of the Roman Diocese and tries the suits according to common law. The office and jurisdiction of the *camerlengo* of the Roman clergy have been suppressed and his faculties and jurisdiction have been transferred completely to the auditor, who is provided with a substitute. When according to common law a suit is to be decided not by a single judge but by a full bench, the auditor is then held to be the presiding judge, in case the vicar does not reserve the position of presiding officer to himself. The appointment of the associate judges belongs to the pope; for the individual case the vicar has the right to select the associate judges from those appointed by the pope. This ordinance is especially worth noticing. The other ordinances cannot here be discussed in detail.

Fourth Department.—The fourth department is directed by a prefect. It has charge of all the purely administrative affairs of the vicariate, its principal work being the care of finances; it has also charge of the purchase of supplies, as the formularies, supplies for the chancellery, etc. The organization effected offers nothing that requires any particular comment. The head of the department is called a prefect.

Order of Business of the Vicariate.—The necessary changes being made, the essential ordinances of the Constitution "Sapienti consilio" and the enacting ordinances afterwards issued for the congregations and curial authorities in regard to the manner in which business should be transacted also apply to the vicariate. It should be observed that a secret and a public archive have been established for the vicariate. The vicar is to submit to the pope for approval the rules respecting office hours and holidays. Of much importance is the closing formula of the Constitution which was drawn up in accordance with the new formulary of the Apostolic Chancellery. After the formulary has been tested for a time by practice it is to be published. It says: "Decernentes præsentes litteras firmas, validas et efficaces semper esse et fore, suosque plenarios et integros effectus sortiri et obtinere a die promulgationis in Commentario de Apostolicæ Sedis actis".

A comparison with the earlier article shows that the reconstruction of the vicariate is not an organic continuation of the former condition but that an entirely new organization has been created. There is in this change an evident effort to organize the official bodies as servants of the public and to do this on the basis of the modern method of carrying on business, as it is found everywhere in countries that lead in civilization and in well-organized central boards of authorities. Formerly the administration was a cumbrous one, impeded by traditional obstacles; it may perhaps be said to have regarded itself as the primary object and the public which it should serve as of subordinate consideration. This state of things is now past, thanks to the energy of the reigning pope, which overcame all obstacles. Now, anyone who has business with the vicariate knows exactly to which department, which official, he must go in order to have the matter in question speedily settled. It is to be expected that in the course of time the third department owing to the test of practical working may undergo slight changes, as it is not probable that all ordinances will prove capable of permanent execution. The characteristics of the new organization are division of work and rigid separation of the judiciary from the executive administration, together with an ample supply of officials for the different departments. In the reorganization customs that had become historical were taken into consideration only in so far as they could be combined without difficulty with modern methods of business.

To inspire greater confidence in the newly-created offices of the vicariate, the pope, in May, 1912, appointed a superior board of control, composed of three cardinals, whose duty it is to supervise the business affairs of the vicariate. Cardinals Lugari, Pompilj, and Van Rossum were the first to be named for this important and influential board. These nominations of the pope were received by the clergy of Rome with unanimous expressions of good will and gratification.

P. M. Baumgarten.

Celestine Order (also called the Hermits of St. Damian or Hermits of Murrone).—This Benedictine congregation must not be confused with the Franciscan congregation of the same name. The order was founded in 1254 by Pietro di Murrone, afterwards Celestine V. At first the saint gave no written rule to his monks, but by his own life he provided an ideal for them to strive after. In 1264 Urban IV confirmed the order, and gave to it the Rule of St. Benedict. It was again confirmed by Gregory X in 1274. Celestine himself confirmed the constitutions drawn up by Abbot Humphrey, and also granted many privileges to his order. Among other things he ordered the general chapter to be held every year, thus departing from the Decrees of the Fourth Lateran Council. The administration of the order was carried on somewhat after the pattern of Cluny, that is all monasteries were subject to the Abbey of the Holy Ghost at Sulmona, and these dependent houses were divided into provinces. The ruling body of the congregation or, as it was called, "The Definitorium", was chosen as follows: all the priors of the province and a delegate from each house elected the provincial and five definitors, the provincial and the five definitors chose the priors of the various houses. The Celestines had 96 houses in Italy, 21 in France, and a few, most of which unfortunately joined the Reformers, in Germany. The order became extinct in the eighteenth century. The choir dress of the monks was a black cowl and hood; the working habit consisted of a white tunic with a black scapular and hood, the lay brothers wore a brown habit with the badge of the order—a cross with the letter "S" entwined round the foot—embroidered on the scapular.

BEURRIER, *Histoire du monastère de Paris* (1634); *Constitutiones . . . Cælestinorum* (1590); *Constitutiones . . . Cælestinorum provinciæ franco-gallicæ* (Paris, 1670); HEIMBUCHER, *Orden u. Kongregationen*, I (Paderborn, 1907).

PAUL BROOKFIELD.

Celestines, the name given to certain extreme "Spiritual" Franciscans of the Marches, because they were taken by Celestine V under his special protection. These Franciscan Celestines are not to be confounded with the Order of Celestine hermits, a branch of the Benedictine Order, which the same pope founded about 1254 before his accession to the papacy. It was in the autumn of 1294 that Pietro da Macerata, Pietro da Fossombrone, and some other "Spiritual" Franciscans who had lately returned from Armenia made their way to the Papal Curia, then at Aquila, and obtained from Celestine V leave to live as hermits under the Rule of St. Francis, but as a separate fraternity and without dependence upon the superiors of the Minorite Order. They were to obey Celestine V and, under him, Pietro da Macerata, who changed his name to Liberato, while his companion Pietro da Fossombrone took the name of Angelo Clareno, by which he is better known (see ANGELO CLARENO DA CINGOLI). Liberato, when placed at the head of the new fraternity, was given full power by the pope to receive new members. Celestine, moreover, appointed Cardinal Nicholas Orsini, protector of the *Pauperes Heremitæ Domini Cœlestini* (Poor hermits of the Lord Celestine), as Liberato, Angelo, and their followers were called, and he charged the abbot of his own order of (Benedictine) Celestines to put some hermitages at their disposal. The statues of the new foundation were somewhat peculiar. Strictly speaking, these "Poor Hermits" could not be called either Celestines or Minorites for they did not depend upon the authority of either order and, although professing the Rule of the Friars Minor, they lived in hermitages like the Celestines.

After the "great renunciation" of Pope Celestine (13 Dec., 1294) the Poor Hermits lost their protector, and his successor Boniface VIII revoked and nullified in 1295 all the concessions made in their favour by Celestine unless the same were approved anew by himself. Thereupon Liberato, Angelo, and some others—for not all of their followers seem to have accompanied them—betook themselves to the Island of Trixoma in the Gulf of Corinth and later to Thessaly. After many vicissitudes they returned to Italy in 1303 and attempted a vindication of their rights. In 1307 Liberato died and Angelo became the head of the fraternity, which was suppressed by John XXII in 1317. The subsequent history of the "Poor hermits of the Lord Celestine" is merged in that of the Fraticelli (see FRATICELLI; FRIARS MINOR; SPIRITUALS).

HOLZAPFEL, *Manuale historiæ Ord. Frat. Minorum* (Freiburg, 1909), 45 sqq.; RENÉ, *Histoire des spirituels dans l'ordre de S. François* (Paris, 1909), iv-vi; TOCCO, *Studii francescani* (Naples, 1909), XI: *I Fraticelli o poveri eremite di Celestino secondo i nuovi documenti*, 239-310.

PASCHAL ROBINSON.

Centre (CENTRE PARTY), THE.—This name is given to a political party in the German Reichstag and to a number of parties in the diets of the various states of the German Empire. The oldest party which bears this name is that in the Prussian Chamber of Deputies (*Abgeordnetenhaus*); the Centre Party of the German Reichstag was formed on 21 March, 1871. From the beginning both these parties have stood in close relation to each other, since both parliaments have their seats in Berlin and a number of the members usually belong to both assemblies, and finally because, Prussia being the leading state of the German Empire, the leading statesmen of the German Empire are also Prussian ministers and the governmental policies of both parliaments are in their fundamental principles the same. A predecessor of both parties is found in the Catholic Party in the Prussian Chamber of Deputies, which in 1859 had adopted the name of the "Party of the Centre". In view of the hostile attitude of the Prussian Government towards the Church (the Raumer Decrees) this party was formed in 1852 for the defence of the freedom guaranteed in the Constitution and of the independence of the Church. Under the guidance of distinguished leaders (e. g. the brothers Reichensperger, Hermann von Mallinckrodt, Bishop von Ketteler, etc.), the party proved of vast service to the Catholic cause, but the denominational principle on which it rested was found too narrow and unsuitable for a parliamentary party in a constitutional state. The Catholic Party, which at its height never numbered more than fifty members, voluntarily dissolved, and after 1867 its last members allied themselves with others of the regular political parties.

Meanwhile Liberalism had secured an outspoken parliamentary representation in Prussia and other German states. As a counterpoise to the anti-Catholic Liberals a new party was needed. The more immediate cause of the formation of the present Centre were the attacks on the monasteries at Moabite (Berlin, 1869), the anti-Catholic measures proposed in the Prussian Chamber of Deputies by the well-known professor of public law Gneist in connexion with these attacks, and the fierce attacks made on the Church and the pope which followed the Vatican Council and the declaration of papal infallibility. On 11 June, 1870, Peter Reichensperger in the columns of the "Kölnische Volkszeitung" called upon Catholics to unite by drawing up a common programme for the elections then approaching. The cardinal point of this programme, Reichensperger maintained, was the maintenance of the independence of the Church in the arrangement and administration of its affairs (especially with regard to the formation and development of religious associations), which was guaranteed by the Prussian Constitution. A convention of the Catholic societies of the Rhine Provinces and Westphalia declared its entire adhesion to these proposals, but proposed that the societies should work simultaneously for the removal of social grievances and the promotion of all the interests of the labouring classes by sound Christian legislation. The *Soester Programm* of 28 October, 1870, sketched in clear and concise terms a comprehensive programme. On 13 December, 1870, the eve of the opening of the newly-elected Prussian Diet, at the suggestion of Peter Reichensperger, Karl Friedrich von Savigny, and Friedrich von Kehler the Centre Party of the Prussian Chamber of Deputies was formed (*Zentrumsfraktion des preussischen Abgeordnetenhauses*); this was immediately joined by forty-eight members. On 21 March, 1871, sixty-three of the newly-elected members of the first German Reichstag united and formed the Centre Party of the German Reichstag (*Zentrumsfraktion des deutschen Reichstags*).

The programmes of both Centres, which include men from every part of the empire and of the most different stations, are the same even to-day, more than forty years after the foundation of the parties. The statutes of both parties are identical (except for unessential differences), and both reject enforced party allegiance, that is the obligation of the member to vote according to the direction of the party as a whole. "Justitia fundamentum regnorum" and "Für Wahrheit, Recht, und Freiheit" (For truth, justice and liberty) are the mottoes which the Centre has always placed at the head of its programme. The programme declares the guiding-stars of its activity to be: (1) the preservation of the constitutional principle of the empire as a confederation of states, viz. unity only in essentials and in everything else the free decision by the individual states; (2) the promotion of the moral and material welfare of all classes of the population, the securing of constitutional guarantees for the civil and religious freedom of all subjects of the empire, and especially the defence of the rights of religious bodies against the attacks of the legislature. From the first the Centre has been accused by its adversaries (who did not become extinct with Bismarck) of furthering only religious and exclusively Catholic interests and with being an exclusively Catholic and not a political party: consequently it was claimed that its existence was not justified in a state founded on the principle of parity; that even in non-ecclesiastical questions the Centre received instructions from the papal Curia, etc. The programme of the Centre, the adherence of a large number of Protestant members, and its parliamentary activity throughout the last forty years refute these accusations. In 1909, when various disputes broke out concerning the character of the party, its leaders again declared: "The Centre is essentially a political, non-denominational party; it takes its stand on the constitution of the German Empire, which requires of the deputies that they regard themselves as the representatives of the whole German people." True however to its programme, the Centre has regarded as its first and most urgent task the defeat of all legislative measures directed against the Catholic section of the community; and, just as during the *Kulturkampf*, so also to-day the preservation of the civil equality of the Catholic minority is considered the chief duty of the party. Apart from its programme, the fact that almost all the deputies of the Centre and their electors belong to the Catholic Church furnishes a sufficient guarantee that the party will most strenuously represent the interests of German Catholics in every sphere of public life.

Soon after its foundation the Centre was compelled by Chancellor Bismarck to engage in a long and difficult struggle for the liberty and independence of the Church (see KULTURKAMPF). By this heroic defence of the flouted rights of the Church and of the Catholic population, by its struggle for the restoration of religion as the principle of both public and private life in legislation and administration, by its devotion to constitutional liberty, and by its respect for its own rights and the rights of others, the party performed the most valuable services. The era of the open *Kulturkampf* passed. Bismarck was reasonable enough to lay aside a policy which he saw had been wrecked by the unity of the Catholic people. The year 1879 brought the great development of the economic politics of the German Empire. The place of a Liberalism which refused co-operation was taken by the Centre, whose assistance had a decisive effect in initiating the new era of economic development based on protection. With the influential co-operation of the Centre the financial basis of the empire was simultaneously laid. Early in the eighties the Empire devoted its attention to great social measures. With the eager and encouraging assistance of the same party the great German scheme of social insurance, the comprehensive law for the protection of labourers (1890), and later the law for the protection of workmen were placed on the statute book. From 1895 to 1906 the Centre held the balance of power between the parties in the German Reichstag. During this period the uniform civil code for the German Empire was drawn up, the German colonial polity was guided into sounder channels, and foreign respect for the empire ensured by the creation of a strong fleet and by the development of military resources. Finally, a new law for the protection of home industries by the tariff was passed in 1902; the beneficial effect which this measure has exercised on agriculture, industry, and commerce is to-day beyond all doubt. Nevertheless, through hatred of the Catholics, the Liberals especially have not ceased their accusations against the Centre and its supporters of want of patriotism, of treachery towards their native land, and of showing allegiance to the pope to the detriment of Germany. When the Centre refused to meet an unimportant demand of the Government connected with the German war in South-West Africa, the Reichstag was dissolved (13 December, 1906), and a vindictive campaign against the Centre initiated. The adherents of the Centre did not waver in their allegiance to the party. The Liberal-Conservative Block, then formed and animated with hostility to the Centre, collapsed in 1909. With the help of the Centre the German Empire was then set on a sounder financial basis (Imperial Finance Reform of 1909). The great slanders of the united Liberals and Social Democrats did little damage to the Centre in the elections of 1912. Although it does not possess quite its old strength, it is still powerful and feared and hated by its adversaries. In 1912 it took a prominent part in the strengthening of the German army.

Especially important in the history of the Centre are the years 1887 and 1892. In both years the German Government sought to influence the Centre in favour of new military laws with the assistance of the Holy See. On both occasions, however, the Centre deprecated the intervention of the Vatican in purely political affairs, on the ground that its position would be prejudiced and that its adversaries (who are for the most part also the adversaries of the Catholic Church) would seize the opportunity for reproaching the Centre with its dependence on foreign powers. In view of the peculiar nature of the German Constitution, the defence of the liberty and the legal position of the Catholic Church is the task less of the Centre in the Reichstag than of the corresponding parties in the state diets, since religious and educational questions are, fundamentally considered, not within the competence of the empire. Not alone in the Prussian Chamber of Deputies, however, but also in the German Reichstag, the Centre has always found it necessary to represent Catholic interests (even since the close of the *Kulturkampf*). Even during the last few years this was again the case, when the Liberals in union with the Evangelical League (*Evangelischer Bund*) and the adherents of Monism sought to make the measures of the Vatican (the Borromeo Encyclical, the Oath against Modernism, etc.) a pretext for a war against German Catholics and the Holy See, and when a new secret *Kulturkampf* against Catholicism and against every positive view of life is gradually growing in strength. While the *Kulturkampf* legislation in Prussia, at least in so far as its most oppressive features are concerned, has been long repealed, the Jesuit Law still remains in force, forbidding the members of this order (even though they are subjects of the empire) to settle in Germany. So far the Centre has been able to secure a mitigation of this law (the removal of §2), but not its complete repeal. Vain have been its previous efforts to carry the so-called "Tolerance Law", which aims at securing full religious liberty for Catholics in all the states of the German Empire. The Centre has to wage a constant warfare against the slighting of Catholics in public life. Even to-day complete equality with their Protestant fellow-citizens is withheld from Catholics. This is especially seen in the exclusion of Catholics from the higher offices in the state, for only very rarely is a practical Catholic entrusted with such an office, although more than one-third of the population of Germany belongs to the Catholic Church. Since the end of the *Kulturkampf* an additional and most important task of the Centre Party in the Prussian Chamber of Deputies has been the defence of Christian and Catholic principles in public education, while it has also had to fight constantly against the difficulties placed in the way of the foundation of religious institutions, etc.

The chairmen of the Centre were: (a) in the Reichstag: Karl Friedrich von Savigny (1871–75); Freiherr von und zu Franckenstein (1875–90); Franz Graf von Ballestrem (1890–93); Alfred Graf von Hompesch (1893–1909); Freiherr von Hertling (1909–11); President of the High Court of Appeal, Dr. Spahn (1911–); (b) in the Prussian Chamber of Deputies: Karl Friedrich von Savigny (1870–75); Freiherr von Schorlemer-Alst (1875–89); Freiherr von Heeremann (1889–1901); Sheriff (*Landrat*) Fritzen (1901–03); Councillor of Justice Dr. Porsch (1904—). The most celebrated leaders of the Centre were Dr. Ludwig Windthorst and Dr. Ernst Maria Lieber. From 1879 to 1912—with the exception of the Cartel and the Block periods (1887–90; 1907–09)—the Centre was always represented in the presidency of the Reichstag. In the Reichstag elected in 1912 the Centre renounced its claim to a presidential position on account of the alliance between the Liberals and Socialists. In 1879–87 the Centre secured the appointment of Freiherr von Franckenstein as first vice-president; in 1890–93 of Count Ballestrem; in 1893–95 of Freiherr von Buol-Berenberg. When in 1895 the Conservative president resigned because the majority of the Reichstag refused to vote for the official congratulation of Prince Bismarck on the occasion of his eightieth birthday, a member of the Centre (Freiherr von Buol-Berenberg) for the first time occupied the presidential chair. This honour remained with the Centre until the dissolution of the Reichstag in 1906, and the exceptional skill with which Count Bellestrem conducted the business of the Reichstag was universally recognized. In 1910–11 the leader of the Centre, Dr. Spahn, was first vice-president. In the Prussian Chamber of Deputies the Centre has appointed the first vice-president since 1882; since 1903 Dr. Porsch has filled this position. An "Imperial Committee of the German Centre Party" (15 members), to deal with all the interests of the party throughout the empire, was founded in 1911. Previous to that date there were only the still existing national committees for the different states. In important affairs representatives of the other states of the confederacy are invited to the sessions of the Prussian national committee. Of the 397 members of the German Reichstag, the Centre claimed 63 in 1871; 93 in 1877; 94 in 1878; 100 in 1881; 99 in 1884; 98 in 1887; 106 in 1890; 96 in 1893; 102 in 1898; 100 in 1903; 109 in [illegible] 92 in 1912. Of the 433 (since 1906, 443) members of the Prussian Chamber of Deputies the Centre numbered 54 in 1870, 86 in 1873, and since that date always over 90 (since 1909, 104).

(a) BAVARIA.—In 1869 the "Bavarian Patriotic Party" was founded in Bavaria. It was called into existence by the strong opposition to the surrender of the Bavarian claims to the sovereignty in favour of Prussia (i. e. of the North German Confederacy), and also for the purpose of opposing the anti-religious policy of Liberalism, which found expression especially in the Bavarian School Bill of 1868. The first leader of the Patriotic Party was Dr. Edmund Joerg (1819–1901), who performed such valuable service during his long occupancy of the editorial chair (1853–1901) of the Catholic periodical "Historisch-politische Blätter." Through their affection for and sympathy with neighbouring Austria, whose people were descended from the same stock and were kindred in their ideas, and through their dislike and suspicion of Prussia, which was little friendly towards Catholics, Joerg and a section of the Patriotic Party opposed the union of Germany under the leadership of Prussia in 1870–71. They voted against the war appropriation moved by the Bavarian Government on the outbreak of the Franco-German War, supported only the armed neutrality of Bavaria, and voted against the Treaty of Versailles. The Patriotic Party, however, later acquiesced in the reorganization of the relations of the German states, and did not refuse its consent to the extension of the competence of the German Empire.

From 1871 to 1875 the party waged a vigorous warfare against the Bavarian Government in view of the anti-Catholic legislation introduced after the Prussian model and of its extensive support of the Old Catholic movement. Even in 1875, when the party had the majority in the Chamber, the Government continued the *Kulturkampf* (Minister of Public Worship von Lutz), although now in an underhand manner. Only since 1890 have the Old Catholics no longer been officially considered as Catholics, and in that year was passed the vote for the recall of the Redemptorist Fathers (expelled in 1872). The attempt of Dr. Johann Sigl (editor of the extravagantly particularistic daily paper "Das bayrische Vaterland") to found a "Catholic Popular Party" in 1876, because in the minds of individuals the Patriotic Party had not been sufficiently energetic in ecclesiastical questions, proved unsuccessful. In 1887 the Patriotic Party adopted the name of the "Bavarian Centre Party". In 1890, owing to the growth of the Bavarian Peasants' League, the party lost its majority in the diet. The quarrel between Church and State having ceased, the Centre inserted in its programme a systematic policy in favour of agriculture and small industries (1893), and in the elections of 1899 again secured a majority. This they still (1912) retain in spite of the attacks of the united Liberal and Social Democratic parties. During this period the Party took the lead in the constitutional development of the Bavarian legislation and administration as regards both education and economics. In 1912 a member of the Centre was for the first time appointed president of the Bavarian Ministry (Freiherr von Hertling) The most celebrated leaders of the party, after the retirement of Joerg, were: Councillor of the High Court of Appeal Geiger (1833–1912) and Dr. von Daller, gymnasial rector and professor of theology (1835–1911). The most prominent leaders of to-day (1912) are Dr. von Orterer (b. 1849), gymnasial rector and councillor for higher studies, Dr. Pichler (b. 1852), provost of the cathedral of Passau, and Dr. Heim (b. 1865), leader of the Peasants. The leader of the Bavarian Centre in the German Reichstag is Dr. Schädler (b. 1852), cathedral dean of Bamberg. Of the 159 (since 1905, 163) members of the Bavarian Chamber the Patriotic Party (i. e. the Centre) claimed 80 in 1869; 79 in 1875; 68 (83) in 1881; 79 in 1887; 74 in 1893; 84 in 1889; 102 in 1905; 98 in 1907; and 87 in 1912.

(b) Würtemberg.—The Centre Party of Würtemberg was founded on 11 July, 1894, to contest the diet elections of 1895. In 1895 and 1900 the Centre secured 20 deputies; in 1906 they numbered 25 deputies (out of a total of 92 deputies). Before 1894 the Catholic deputies had been allied either with the regular "National Party" or with the so-called "Left". An alliance of all the deputies who defended the rights and liberties of the Catholic Church was less necessary during the seventies and eighties in Würtemberg than in other German states, since Würtemberg was spared a *Kulturkampf*, thanks to the good sense of the Government and the benevolence of the Protestant king. It was only in the last decades that denominational differences began to play a more prominent part in public life. The first leader of the Würtemberg Centre and of the Catholics of Würtemberg was Rudolf Probst (1817–99), Director of the Life Insurance Bank; the most prominent leaders of the present day (1912) are Adolf Gröber, Provincial Court Director, Johann von Kiene, President of the Senate in the High Court of Appeal, and the brothers Alfred and Viktor Rembold (both barristers). The Centre of the German Reichstag received one deputy from Würtemberg in 1871; since 1880 it has received always four deputies as members.

(c) Baden.—A fierce war betwen State and Church broke out in Baden in the early sixties. Although two-thirds of the population of Baden were Catholics, the Diet of Baden contained no champions of Catholic rights, partly owing to the unjust state of the franchise and partly because the majority of the Catholics, influenced by the anti-Roman theologian Ignaz von Wessenberg, inclined towards Liberal ideas and a national Church. The anti-religious attitude of the Government and of the Liberal Party, however, gradually awakened the Catholic conscience. In 1867 the "Catholic Popular Party" was formed, its first, and for some time its only, representative being the merchant Jacob Lindau (1833–98). In 1869, however, four Catholic deputies were elected. Although originally the Catholic Popular Party favoured union with Austria, it expressed in 1870–71 its entire adhesion to the treaties which laid the foundation of the German Empire. The deputies elected in Baden on the programme of the Catholic Popular Party for the German Reichstag joined the German Centre Party as early as 1871. In the seventies, while the *Kulturkampf* raged in Baden, the Party defended with great boldness, and not without some success, in the Diet of Baden the rights of the Church. In 1881, when the party had twenty-three mandates, it adopted a new constitution, and recognized in their entirety the principles of the Centre Party of the German Reichstag as its own. In the middle of the eighties a serious crisis within the party was occasioned by the question whether the policy of the party was to be friendly to the Government or strictly defensive of Catholic interests. The number of deputies of the Catholic Popular Party fell from 23 to 9. In 1888 the party was reorganized under the name of the *Badische Zentrumspartei* (Centre Party of Baden). To terminate the swamping of the political life of Baden by the anti-religious policy of the National Liberals was declared to be its most important task. Since then the party has been almost unceasingly gaining ground, and has performed notable services in furthering the welfare of the country and in defending the rights of the Church. It is bitterly opposed by the Liberals and Social Democrats, who have been united in the *Grossblock* (Great Block) since 1905. Of the 73 members of the Chamber the party claimed 28 in 1905 and 26 in 1909. The reorganizer and able leader of the Centre of Baden is Theodor Wacker, pastor of Zähringen. He is assisted by Konstantin Fehrenbach, a barrister, and Johann Zehnter, President of the National Court.

(d) Alsace-Lorraine.—The Centre Party of Alsace-Lorraine was formed in 1906 from the "Catholic National Party", which had in turn been formed in 1903 from the "Elsasser" and the "Lothringer" (the "Alsatians" and the "Lorrainians"). Although the Centre of Alsace-Lorraine joined the Centre in the Reichstag, various causes prevented a complete understanding being arrived at, especially because the Centre Party in the Reichstag was opposed to the particularistic and separationist ideals of a portion of the Centre of Alsace-Lorraine. The leader of the separationist division is Abbé Wetterlé. As the Centre in the Reichstag accepted the new Constitution for Alsace-Lorraine in a form unacceptable to the Centre of these states, all relations between the two bodies were broken off. Since 1912, however, attempts have been made to re-establish unity. The chairman of the Centre of Alsace-Lorraine is Karl Hauss, editor-in-chief of the "Elsässer Boten" (a daily paper). In the Diet of Alsace-Lorraine the Party had 27 deputies in 1911 (out of a total of 60); in the German Reichstag it numbered 7 out of the 397 members in 1912.

(e) Hesse.—A Catholic Popular Party was formed in the Grand Duchy of Hesse as early as the forties. Shortly after the formation of the Centre in the Reichstag, this party also took the name "Centre". While the *Kulturkampf* raged in Hesse during the seventies, the party energetically championed the interests of the oppressed Catholics. In 1911 the party claimed 9 deputies out of a total of 50. Its leader is the counsel, Dr. Schmitt-Mainz. The Grand Duchy sends 9 deputies to the German Reichstag, but none of these belongs to the Centre Party.

(f) Oldenburg.—Until 1910 there was no organized Centre Party in the Grand Duchy of Oldenburg. The Catholics, who constitute about one-fifth of the population of Oldenburg, live to the south in the district known as the Münsterland, which until 1803 was under the rule of the Prince-Bishop of Münster. Since the introduction of the Constitution this Catholic section has chosen representatives of its own religion—at first 6, but later, with the increase of the population, 8. From the beginning these representatives have stood for the principles of the Centre in the German Reichstag, and championed the Christian outlook in public life. The Catholic deputies have performed a specially useful service in recent years by their firm advocacy of a movement to introduce new school laws, based on a Christian and denominational foundation, for the three divisions of Oldenburg. Until recently party politics did not play any prominent part in the Diet of Oldenburg, as such tactics did not appeal to even the non-Catholic deputies. Since about 1870 the Government has showed a benevolent attitude towards the Catholic ecclesiastical authorities, and the *Kulturkampf* obtained no footing in Oldenburg. The need of a definite party organization first arose when the Social Democrats captured some seats in the diet, and the direct franchise was introduced in 1909. The organization of the Centre was therefore adopted in 1910, and on this programme 9 deputies (out of a total of 45) were elected in 1911. The able leader of the Catholic deputies of Oldenburg and of the Centre is Dr. Franz Driver, counsel to the administrative high court. The grand duchy sends three deputies to the Reichstag; one of these, elected by the Catholic south, has been from the first a member of the Centre in the Reichstag.

(g) Saxe-Weimar-Eisenach.—Among the twenty-three deputies elected to the Diet of this grand duchy the Centre has one deputy, elected by the Catholic section of the Oberland in Eisenach.

(b) The other diets of the German federal states have no Centre deputies, inasmuch as the states are almost entirely Protestant. In the Kingdom of Saxony, however, there is a well-organized Centre Party which devotes attention to the elections to the Reichstag and the national Diet. Owing to the relatively small number of its adherents in this almost purely Protestant state (95% Protestant), the party cannot secure the election of any candidate of its own; still the votes of its members in individual constituencies are decisive in the case of second ballots.

In very recent times (since about 1910) alliances between the councillors of various municipalities and towns, who have been elected on the Centre programme (or who favour that programme), have developed or been formed immediately into "Communal Centre Parties". Almost everywhere in the cities and larger communities of the German federal states and provinces a great prejudice against the Catholic section of the community may be noticed. Apart from the inaction of the Catholics, the cause of this injustice may be traced to the plutocratic franchise, which almost everywhere places great power in the hands of the few wealthy people, who for the most part hold Liberal views. As the communal franchise gradually becomes more democratic, however, the representation of the Catholics who take their stand on the Centre programme also increases. This increase is indeed accompanied by a growth in the number of Social Democrats, with whom the Liberals in very frequent instances ally themselves in opposition to Catholics and the Centre. For the introduction of the principles of the Centre Party into communal administration, the formation of the communal representatives who favour the Centre into Communal Centre parties has been effected. Regular unions of the Centre members of the communal bodies in larger areas (counties, provinces, states) have also been formed in many places, e. g. in Bavaria, the Rhine Provinces, Westphalia, and Upper Silesia; these unions bear the name of "Communal Conferences of the Centre". In Prussia attempts have also been made to elect adherents of the Centre to county and provincial diets to counteract the decisive influence of the higher state officials, whose views are mostly National Liberal or Free Conservative.

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HERMANN SACHER.

Ceva, THOMAS, mathematician, b. at Milan, 21 Dec., 1648; d. there, 23 Feb., 1737. In 1663 he entered the Society of Jesus. He was a prolific writer on a variety of subjects, especially mathematics and poetry. He is known to-day only for the theorem in geometry which bears his name. Ceva's Theorem is: three concurrent lines drawn through the vertices of a triangle divide the opposite sides so that the product of the three distance-ratios is equal to unity. Ceva published this important proposition in 1678. It is the dual of the theorem of Menelaus.

Bibliothèque de la Compagnie de Jésus, II, 1015–1023.

J. McGIVNEY.

Charette de la Contrie, BARON ATHANASE-CHARLES-MARIE, b. at Nantes, 3 Sept., 1832; d. at Basse-Motte (Ille-et-Vilaine), 9 Oct., 1911. His father was a nephew of the famous General Charette who was shot at Nantes, 29 March, 1795, during the rising of the Vendée. His mother, Louise, Countess de Vierzon, was the daughter of the Duc de Berry and Amy Brown. As the Duchesse de Berry was at that time in hiding at Nantes, and Charette's father was being sought by the police, the child's birth was concealed; he was secretly taken from Nantes on 17 Sept. and was registered in the commune of Sainte-Reine as born on 18 Sept. Unwilling, by reason of his legitimist antecedents, to serve in France under Louis Philippe, young Charette, in 1846, entered the Military Academy of Turin; he left in 1848 to avoid serving Piedmont, the revolutionary policy of that kingdom being evident to him. In 1852 the Duke of Modena, the Comte de Chambord's brother-in-law, appointed Charette sub-lieutenant in an Austrian regiment stationed in the duchy. He resigned in 1859 when the French were on the eve of a campaign against Austria. In May, 1860, when two of his brothers, like him eager to fight the Italian revolutionaries, offered their services to the King of Naples, he went to Rome and placed himself at the service of Pius IX, who had commissioned Lamoricière to organize an army for the defence of the Papal States. Charette was appointed captain of the first company of the Franco-Belgian Volunteers, known after 1861 as the Pontifical Zouaves, and was wounded at the battle of Castelfidardo (Sept., 1860). After the taking of Rome by the Piedmontese, Charette negotiated with Gambetta for the employment of the French Zouaves in the service of France against Germany; he was permitted to organize them as "Volunteers of the West". Wounded at Loigny, Charette was made prisoner; but he escaped, and on 14 Jan., 1871, the Provisional Government of France made him a general. He was elected to the National Assembly by the Department of Bouches-du-Rhône, but resigned without taking his seat. Thiers proposed his entering the French army with his Zouaves, but Charette declared his intention of remaining at the pope's disposal. On 15 Aug., 1871, his Zouaves were mustered out of the French army. Retiring into private life, Charette passed his last thirty years serving the cause of religion and hoping for the restoration of the monarchy. He was, in the nineteenth century, a superb type of the valiant knight, devoted heart and soul to the defence of the pope's temporal sovereignty, and consecrated himself to that cause in the same spirit which actuated the Crusades of the Middle Ages.

ATHANASE-CHARLES-MARIE CHARETTE DE LA CONTRIE

MEURVILLE, *Correspondant* (10 Dec., 1911).

GEORGES GOYAU.

Chorepiscopi (χωρεπίσκοποι = rural bishops), a name originally given in the Eastern Church to bishops whose jurisdiction was confined to rural districts. The earliest chorepiscopus of whom we have any knowledge was Zoticus, whom Eusebius designates as bishop of the village Cumana in Phrygia in the latter half of the second century. In the beginning the chorepiscopi seem to have exercised all episcopal functions in their rural districts, but from the second half of the third century they were subject to the city bishops. The thirteenth canon of the Synod of Ancyra (314) and the tenth canon of the Synod of Antioch (341) forbade them to ordain deacons or priests without the written permission of the bishop; the sixth canon of the Synod of Sardica (343) decreed that no chorepiscopus should be consecrated where a priest would suffice; and the fifty-seventh canon of the Synod of Laodicea (380) prescribed that the chorepiscopi should be replaced by *περιοδευταί*, i.e. priests who have no fixed residence and act as organs of the city bishops. Thus the chorepiscopi in the Eastern Church gradually disappeared. The Second Council of Nicæa (787) is the last to make mention of them. Among the Nestorians they existed till the thirteenth century, and they still exist among the Maronites and Jacobites. In the Western Church they are of rare occurrence before the seventh century, and, as a rule, have no fixed territory or see, being mere assistants of the bishops. Their ever-increasing influence during the Carlovingian period led to repeated synodical legislations against them (Synods of Paris in 829, Aachen in 836, Meaux in 845), so that despite such able defenders of their cause as Rabanus Maurus ("De chorepiscopis", in P. L., CX., 1195–1206) they gradually disappeared in the tenth and eleventh centuries, and were replaced by the archdeacons.

Bergère, *Etude historique sur les chorévêques* (Paris, 1905); Gillmann, *Das Institut der Chorbischöfe im Orient* (Munich, 1903); Parisot, *Les chorévêques* in *Revue de l'Orient chrétien*, VI (Paris, 1901), 157-171, 419-443; Grisar in *Civiltà Cattolica* (Rome, 15 Oct., 1904; 25 Jan., 1905; 18 March, 1905); Leclercq, *La législation conciliaire relative aux chorévêques* in his tr. of Hefele, *Conciliengeschichte*, III (Paris, 1908), 1197–1237; Weizäcker, *Der Kampf gegen den Chorepiscopat des fränkischen Reichs* (Tübingen, 1859).

Michael Ott.

Christopher Numar of Forli, minister general of the Friars Minor and cardinal, date of birth uncertain; d. at Ancona, 23 Mar., 1528. In his youth he studied at Bologna and, after joining the Friars Minor, was sent to complete his studies at Paris. In 1507 he was elected vicar provincial of his order at Bologna, in 1514 vicar general of the Cismontane Franciscan families, and in 1517 he became minister general of the whole order of Friars Minor. Less than a month later he was raised, in spite of his protests, to the cardinalate by Leo X, who in presence of the Sacred College paid a splendid tribute to Christopher's great learning and prudence and to his still greater holiness of life. In 1520 he became Bishop of Alatri and Isernia in Italy, and in 1526 of Riez in Provence. He subsequently fulfilled with eminent success the office of Apostolic legate to the King of France, and later became Apostolic nuncio and commissary for the construction of the Vatican Basilica, being then invested with the temporal dominion of Bertinoro. During the siege of Rome by the soldiers of the Duke of Bourbon in 1527 Christopher suffered many hardships and insults, on account of which he received letters of condolence from Clement VII, Francis I of France, and Henry VIII of England. His remains were transferred from Ancona, where he had taken refuge, to Rome and placed in the Church of Ara Cœli. Besides an "Exhortatio ad Galliarum regem Franciscum I in Turcas" and a number of letters addressed to that king and the other rulers concerning the liberation of Clement VII, Christopher is said by Wadding and others to have written several treatises on theological and ascetical questions, all of which appear to have perished during the sacking of Rome.

Wadding, *Annales Minorum ad annum 1517*, XVI, nn. xxiv and xxxv; Sbaralea, *Supplementum*, Pt. I (1908), 207; Picconi, *Cenni biografice sugli uomini illustri della francescana provincia di Bologna*, I (1894), 380.

Paschal Robinson.

Cistercians in the British Isles.—St. Stephen Harding, third Abbot of Cîteaux (1109–33), was an Englishman and his influence in the early organization of the Cistercian Order had been very great. It was natural therefore that, when, after the coming of St. Bernard and his companions in 1113, foundations began to multiply, the project of sending a colony of monks to England should find favourable consideration. In Nov., 1128, with the aid of William Giffard, Bishop of Winchester, a settlement was made at Waverly near Farnham in Surrey. Five houses were founded from here before 1152 and some of them had themselves produced offshoots. But it was in the north that the order assumed its most active developments in the twelfth century. William, an English monk of great virtue, was sent from Clairvaux by St. Bernard in 1131, and a small property was given to the newcomers by Walter Espec "in a place of horror and dreary solitude" at Rivaulx in Yorkshire, with the hearty support of Thurston, Archbishop of York. By 1143 three hundred monks had entered there, including the famous St. Aelred, known for his eloquence as the St. Bernard of England. Among the offshoots of Rivaulx were Melrose and Revesby. Still more famous was Fountains near Ripon. The foundation was made in 1132 by a section of the monks from the great Benedictine house of St. Mary's, York, who desired to lead a more austere life. After many struggles and great hardships, St. Bernard agreed to send them a monk from Clairvaux to instruct them, and in the end they prospered exceedingly. The great beauty of the ruins excites wonder even to-day, and before 1152 Fountains had many offshoots, of which Newminster and Meaux are the most famous. Another great reinforcement to the order was the accession of the houses of the Savigny foundation, which were incorporated with the Cistercians, at the instance of Eugenius III, in 1138. Thirteen English abbeys, of which the most famous were Furness and Jervaulx, thus adopted the Cistercian rule. By the year 1152 there were fifty-four Cistercian monasteries in England, some few of which, like the beautiful Abbey of Tintern on the Wye, had been founded directly from the Continent. Architecturally speaking the Cistercian monasteries and churches, owing to their pure style, may be counted among the most beautiful relics of the Middle Ages. To the wool and cloth trade, which was especially fostered by the Cistercians, England was largely indebted for the beginnings of her commercial prosperity.

After the overthrow of monastic foundations at the Reformation the Cistercian habit was not seen in the British Isles until some monks of the austere reform of La Trappe (hence often called Trappists), driven out by the French Revolution, came to England intending to proceed to Canada. This intention was accidentally frustrated and in 1794 they were received at Lulworth in Dorsetshire by Thomas Weld. Most of them afterwards aided in restoring the great Abbey of Mount Melleray in Brittany and still later in establishing a new Mount Melleray in Ireland. This flourishing house at Cappoquin, Co. Waterford, now has a community of nearly 70, of them 29 are priests. Another and more recent foundation at Roscrea, Co. Tipperary, in the Diocese of Killaloe, numbers 66 monks with 28 priests. In England, St. Bernard's Abbey, Coalville, Leicestershire, founded in 1835, is on a smaller scale and numbers only 7 priests. The only convent of Cistercian nuns in the British Isles is at Stapehill near Wimborne, Dorsetshire. It has a community of 42 members.

Cooke in *The English Historical Review* (London, 1893), 625–76; Dalgairns, *Life of St. Stephen Harding*, ed. Thurston (London, 1898); *Concise History of the Cistercian Order* by a Cistercian monk (London, 1852); Fowler, *Cistercian Statistics* (London, 1890); Murphy, *Triumphalia Monasterii S. Crucis* (Dublin, 1891); Cognasso, *Acta cisterciensia* in *Römische Quartalschrift* (1912).

Herbert Thurston.

Claret y Clará, Antonio María, Venerable, Spanish prelate and missionary, born at Sallent, near Barcelona, 23 Dec., 1807; d. at Fontfroide, Narbonne, France, on 24 Oct., 1870. Son of a small woollen manufacturer, he received an elementary education in his native village, and at the age of twelve became a weaver. A little later he went to Barcelona to specialize in his trade, and remained there till he was twenty. Meanwhile he devoted his spare time to study and became proficient in Latin, French, and engraving; in addition he enlisted in the army as a volunteer. Recognizing a call to a higher life, he left Barcelona, entered the seminary at Vich in 1829, and was ordained on 13 June, 1835. He received a benefice in his native parish, where he continued to study theology till 1839. He now wished to become a Carthusian; missionary work, however, appealing strongly to him he proceeded to Rome. There he entered the Jesuit novitiate but finding himself unsuited for that manner of life, he returned shortly to Spain and exercised his ministry at Valadrau and Gerona, attracting notice by his efforts on behalf of the poor. Recalled by his superiors to Vich he was engaged in missionary work throughout Catalonia. In 1848 he was sent to the Canary Islands where he gave retreats for fifteen months. Returning to Vich he established the Congregation of the Missionary Sons of the Immaculate Heart of Mary (16 July, 1849), and founded the great religious library at Barcelona which bears his name, and which has issued several million cheap copies of the best ancient and modern Catholic works.

Such had been the fruit of his zealous labours and so great the wonders he had worked, that Pius IX at the request of the Spanish sovereign appointed him Archbishop of Santiago de Cuba in 1851. He was consecrated at Vich and embarked at Barcelona on 28 Dec. Having arrived at his destination he began at once a work of thorough reform. The seminary was reorganized, clerical discipline strengthened, and over nine thousand marriages validated within the first two years. He erected a hospital and numerous schools. Three times he made a visitation of the entire diocese, giving local missions incessantly. Naturally his zeal stirred up the enmity and calumnies of the irreligious, as had happened previously in Spain. No less than fifteen attempts were made on his life, and at Holguin his cheek was laid open from ear to chin by a would-be assassin's knife. In February, 1857, he was recalled to Spain by Isabella II, who made him her confessor. He obtained permission to resign his see and was appointed to the titular see of Trajanopolis. His influence was now directed solely to help the poor and to propagate learning; he lived frugally and took up his residence in an Italian hospice. For nine years he was rector of the Escorial monastery where he established an excellent scientific laboratory, a museum of natural history, a library, college, and schools of music and languages. His further plans were frustrated by the revolution of 1868. He continued his popular missions and distribution of good books wherever he went in accompanying the Spanish Court. When Isabella recognized the new Government of United Italy he left the Court and hastened to take his place by the side of the pope; at the latter's command, however, he returned to Madrid with faculties for absolving the queen from the censures she had incurred. In 1869 he went to Rome to prepare for the Vatican Council. Owing to failing health he withdrew to Prades in France, where he was still harassed by his calumnious Spanish enemies; shortly afterwards he retired to the Cistercian abbey at Fontfroide where he expired.

His zealous life and the wonders he wrought both before and after his death testified to his sanctity. Informations were begun in 1887 and he was declared Venerable by Leo XIII in 1899. His relics were transferred to the mission house at Vich in 1897, at which time his heart was found incorrupt, and his grave is constantly visited by many pilgrims. In addition to the Congregation of the Missionary Sons of the Heart of Mary (approved definitively by Pius IX, 11 Feb., 1870) which has now over 110 houses and 2000 members, with missions in W. Africa, and in Chocó (Colombia), Archbishop Claret founded or drew up the rules of several communities of nuns. By his sermons and writings he contributed greatly to bring about the revival of the Catalan language. His printed works number over 130, of which we may mention: "La escala de Jacob"; "Maximas de moral la más pura"; "Avisos"; "Catecismo explicado con láminas"; "La llave de oro"; "Selectos panegíricos" (11 vols.); "Sermones de misión" (3 vols.); "Misión de la mujer"; "Vida de Sta. Mónica"; "La Virgen del Pilar y los Francmasones"; and his "Autobiografía", written by order of his spiritual director, but still unpublished.

Aguilar, *Vida admirable del Venerable Antonio María Claret* (Madrid, 1894); Blanch, *Vida del Venerable Antonio María Claret* (Barcelona, 1906); Clotet, *Compendio de la vida del Siervo de Dios Antonio María Claret* (Barcelona, 1880); *Memorias inéditas del Padre Clotet* in the archives of the missionaries of Aranda de Duero; Villaba Hervás, *Recuerdos de cinco lustros 1843 1868* (Madrid, 1896); *Estudi bibliografich de les obres del Venerable Sallent* (Barcelona, 1907).

A. A. MacErlean.

Colombière, Claude de la, Venerable, missionary and ascetical writer, b. of noble parentage at Saint-Symphorien-d'Ozon, between Lyons and Vienne, in 1641; d. at Paray-le-Monial, 15 Feb., 1682. He entered the Society of Jesus in 1659. After fifteen years of religious life he made a vow, as a means of attaining the utmost possible perfection, to observe faithfully the rule and constitutions of his order under penalty of sin. Those who lived with him attested that this vow was kept with great exactitude. In 1674 Father de la Colombière was made superior at the Jesuit house at Paray-le-Monial, where he became the spiritual director of Blessed Margaret Mary and was thereafter a zealous apostle of the devotion to the Sacred Heart of Jesus. In 1676 he was sent to England as preacher to the Duchess of York, afterwards Queen of Great Britain. He lived the life of a religious even in the Court of St. James and was as active a missionary in England as he had been in France. Although encountering many difficulties, he was able to guide Blessed Margaret Mary by letter. His zeal soon weakened his vitality and a throat and lung trouble seemed to threaten his work as a preacher. While awaiting his recall to France he was suddenly arrested and thrown into prison, denounced as a conspirator. Thanks to his title of preacher to the Duchess of York and to the protection of Louis XIV, whose subject he was, he escaped death but was condemned to exile (1679). The last two years of his life were spent at Lyons where he was spiritual director to the young Jesuits, and at Paray-le-Monial, whither he repaired for his health. His principal works, including "Pious Reflections", "Meditations on the Passion", "Retreat and Spiritual Letters", were published under the title, "Œuvres du R. P. Claude de la Colombière" (Avignon, 1832; Paris, 1864). His relics are preserved in the monastery of the Visitation nuns at Paray-le-Monial.

Sequin, *Vie du P. de la Colombière* (Paris, 1876), tr. in *Quarterly Series* (London, 1883); Lüben, *Der ehrwurdige Diener Gottes P. Claudius de la Colombière* (Einsiedeln, 1884); Letierce, *Le Sacré Cœur, ses apôtres et ses sanctuaires* (Nancy, 1886); *Lettres inédites de la bienheureuse Marguerite Marie* (Toulouse, 1890); Charrier, *Histoire du V. P. Claude de la Colombière* (Paris, 1894); Bougaud, *Histoire de la bienheureuse Marguerite Marie* (Toulouse, 1900); *Œuvres complètes du R. P. de la Colombière* (Grenoble, 1901); Hattler, *Lebensbild der ehrwurdige P. Claudius de la Colombière* (1903); Pouplard, *Notice sur le serviteur de Dieu, le R. P. Claude de la Colombière.*

Gertrude Dana Steele.

Colonia, titular see in Armenia Prima. Colonia should be identified with Kara Hissar, chief town of a sanjak of the vilayet of Sivas. It has about 10,000 inhabitants, all Mussulmans, excepting 700 Greeks, and 2500 Armenians (1500 Gregorian, 700 Protestant, and 300 Catholic). It trades in agricultural products and alum from the neighbouring mines. Colonia retained its importance under the Seljukian Turks and even under the Ottomans, who captured it in 1473. In the present city there are the curious ruins of the citadel built by Justinian, and rebuilt and enlarged during the Middle Ages. Colonia was one of the centres of the Paulician heresy.

For the identification of Colonia see Ramsey, *Asia Minor*, 57, 267; F. and E. Cumont, *Studia Pontica* (Brussels, 1906), 296–302. For the modern city see Cuinet, *La Turquie d'Asie*, I, 779.

S. Pétridès.

Comellas y Cluet, Antonio, philosopher, b. at Berga, in the Province of Barcelona, 16 Jan., 1832; d. there, 3 June, 1884. Comellas studied philosophy and theology at Vich, and entered the diocesan seminary at Solsona. After his ordination (17 May, 1856) he continued to teach Latin at Solsona until 1862, when he was appointed professor of theology. During his stay there he published two pamphlets, in which he gave ample evidence of his learning. The first was a discourse, delivered at the opening of the scholastic term, 1866–67, in which he essayed to explain in a new manner the procession of the Three Divine Persons, and the second a translation, accompanied by prologue and interesting notes, of a work by Reginald Baumstark, "Pensamientos de un protestante sobre la invitación del papa á la reconciliación con la Iglesia católica romana" (Barcelona, 1869). To be able to devote himself to his chosen line of work, a few months after the appearance of his philosophic, he resigned his chair of theology in 1871, and withdrew to Berga. Before 1880 he published "Demostración de la armonía entre la religión católica y la ciencia", a work of an apologetic nature, written to refute William Draper's "Conflict Between Science and Religion". In 1883 he wrote his philosophic work, "Introducción á la filosofía, ó sea doctrina, sobre la dirección al ideal de la ciencia" (Barcelona). Gómez Izquierdo, his biographer, says, that "as a philosopher, he [Comellas] was the only thinker who obeying the impulse of his scientific inquisitiveness, rather than the influence and stimulus of those about him, devoured all the most interesting philosophical literature of Europe of his time" and that "in his active mind the echoes of the spiritualism of the Catalonian School and the first murmurs of the Thomistic revival reverberated". One of the distinguishing features in the career of Comellas is that he is to be considered as one of the precursors of the neo-Scholastic movement in Spain.

Gómez Izquierdo, *Un filosófo catalán, Antonio Comellas y Cluet* in *Cultura española* (Madrid 1907); Ortí y Lara in *La ciencia cristiana* (Madrid, 1883); Sardá y Salvany in *Revista popular* (Barcelona, 26 March, 1885); Cabals in *La Dinastía* (Barcelona, 2 August, 1890); de Molins in *Diccionario biográfico y bibliográfico de escritores y artistas catalanes del siglo XIX*, I, 487; Menéndez y Pelayo, *Historia de los heterodoxos españoles*, III, 824.

R. Bolos.

Conaty, Thomas James. See Monterey and Los Angeles, Diocese of, Vol. X, p. 532.

Constantius, Flavius Julius, Roman emperor (337–361), b. in Illyria, 7 Aug., 317; d. at the Springs of Mopsus (Mopsokrene near Tarsus), 3 Nov., 361. He was the son of Constantine the Great and his first wife Fausta. On 8 Nov., 324, he was made Cæsar. After the death of the father (337) he received the Provinces of Egypt, Oriens, Asia, and Pontus, and became the sole ruler of the Roman Empire after the death of his brothers Constantine II (340) and Constans I (350) and of Magnentius (353). He was not successful in his wars, in which the Persians were his chief foe. As regards his religious policy he commanded in 353 the closing of the heathen temples and the abolishment of sacrifices under penalty of death, but these edicts were not rigidly executed. Even less logical were his actions in leaving the higher schools and the instruction of the higher classes of society in the hands of the pagan philosophers, and in continuing to fill the positions in the priesthood in the ancient manner. Won over to Arianism by the Eusebians, he acted as its protector, persecuted the orthodox Catholic bishops, and used violence against the synods. He showed especial hatred towards St. Athanasius. For a time, however, he assumed a friendly manner towards the saint, because after the murder of his brother Constans by the usurper Magnentius he had to exercise caution in order to maintain his position, and he was glad to make use of the influence of Athanasius over the common people. But, after the overthrow of Magnentius the emperor at once altered his conduct, and listened willingly to the accusation of the Eusebians against Athanasius. Pope Liberius called the Synod of Arles (353) to adjust the matter, but Constantius terrified the bishops, so that Athanasius was declared guilty and deposed.

At another synod held at Milan in 355 the emperor was present behind a curtain and finally rushed into the assembly with drawn sword. Consequently this synod also passed such decrees as he desired. Whoever was not compliant was exiled or thrown into prison. Pope Liberius, however, had not confirmed these decrees, and as he resolutely refused to give his approval he was banished to Berœa in Thrace; several Italian bishops, as well as Hosius of Córdova and Hilary of Poitiers, were also exiled. Athanasius fled into the wilderness. From this time Constantius deposed bishops according to his whims, and appointed in their stead others who were his tools. He was a mouthpiece for the most contradictory dogmas and formulæ; for example, he favoured both the Anomœans and the Semi-Arians. It is true that at the Synod of Constantinople (360) he avoided showing himself an open partisan of the strict Arians, but soon after, when Meletius of Antioch was deposed, he openly accepted their confession of faith. He seemed to have clearly in mind only one aim: the destruction of Catholic doctrine.

Hilary of Poitiers is not unjust when he describes Constantius ("Contra Constantium imperatorem", P. L., X, 578 sqq.) as excessively presumptuous, ruthless towards God and the Church, and, although apparently a Christian, yet an enemy of Jesus Christ; one who drew up confessions of faith yet who lived contrary to the faith, like an "impious person who does not know what is sacred, who drives the good from the dioceses in order to give these to the wicked, who by intrigues encourages discord, who hates yet wishes to avoid suspicion, who lies but wishes no one to see it, who is outwardly friendly but within lacks all kindness of heart, who in reality does only what he wishes yet wishes to conceal from everyone what it is that he wishes". Constantius died of an illness while engaged in a campaign against his nephew Julian; shortly before his death he had been baptized by the Arian Bishop Euzoios.

De Broglie, *L'Eglise et l'empire romain aux siècles III et IV*; Hergenröther, *Handbuch der allgemeinen Kirchengeschichte*, I (Freiburg, 1911), 360 sq.; Duruy, *Histoire des Romains*, VII (Paris, 1885), 214-327.

Klemens Löffler.

Coptic Literature.—Since the publication of the article Egypt (above V, 329-363), under which Coptic literature was treated, important discoveries of entirely new Sahidic material have taken place, and considerable portions of the Sahidic Version from manuscripts known already have been given to the public by very competent scholars.

The Morgan Collection.—The most important of these discoveries was undoubtedly that of the library of the Monastery of St. Michael in the Fayûm (Spring, 1910). Most of the fifty-eight volumes of which it consisted found their way to Paris, where they were purchased by J. Pierpont Morgan (Dec., 1911), in whose library (at New York) they are now preserved. 5000 volumes remained in Egypt, and, with a few fragments of the same origin, are kept in the Egyptian Museum at Cairo. With the exception of one Fayûmic and one Bohairic manuscript the whole collection is in the Sahidic dialect. This had its home in Upper Egypt, but evidently it had spread in the Fayûm as a literary language as early as the eighth century, for some of our manuscripts are dated in the first quarter of the following century. The numerous colophons, however, all in the local Fayûmic idiom, show that the latter still obtained as a spoken language. One of the most important features of the Morgan collection is that it consists of complete volumes, while other collections, yet reputed so valuable, those of Rome, Paris, and London (see below under British Museum Collection), to name the principal ones, consist mostly of fragments. It is an inveterate habit with the Arabs of Egypt to tear the manuscripts they discover or steal, so as to give each member of the tribe his share of the spoils, and also in the hope of securing higher prices by selling the manuscripts piecemeal, a process fatal to literature, for while some leaves so treated will be scattered throughout the public or private collections of Europe and America, a good many more will either meet destruction or remain hidden indefinitely by the individual owners. Most of the manuscripts of the Monastery of St. Michael had already been divided into small lots of leaves and distributed among a number of Arabs when they were rescued at the cost of untold toil and expense.

Mr. Morgan's collection is no less remarkable as a group of dated manuscripts of absolutely certain *provenance*. We had a number of much older volumes or fragments, the ages of which, however, could not be determined with sufficient approximation, for lack of points of comparison, chronologically not too distant. The only points of comparison, so far, were two manuscripts dated A.D. 1006 (British Museum Or. 1320) and 1003 (Naples, Zoega, XI). There are indeed a few colophons in Paris with dates almost 100 years earlier but those colophons are generally separated from the manuscripts to which they belonged and consequently are of little or no use, the script of colophons being as a rule different from that in the body of the manuscript. Now the Morgan collection contains eighteen dates ranging from A. D. 832 to 914, so that our point of comparison is thrown practically 200 years nearer the older manuscripts in question. Many of the manuscripts are still in their original bindings, which are possibly the oldest, and certainly the best-authenticated, specimens of the art of bookbinding in that remote period. They consist of thick boards made of layers of papyrus sheets taken from older manuscripts. The covering is brown or deepened leather stamped with geometrical patterns, or cut through so as to show pieces of the same material, but of different colours (generally red or gold), slipped between the board and cover. In one case the decoration, exceedingly elaborate, was obtained by means of narrow strips of red parchment delicately stitched on the gilded cover of the boards and on the inner face of one of the boards, the name of the monastery is reproduced in the same manner on the turned-in edge of the leather covering. A dozen of the volumes are adorned with full-page miniatures representing the Virgin with her Divine Son at her breast or sitting in her lap, angels, martyrs, anchorites, and other saints. A wealth of decorations from the vegetable and animal realms runs along the mar- [illegible] around the titles of the individual treatises, [illegible]ll the volumes. It is the earliest and most complete attempt at illustrating and decorating yet discovered in Sahidic manuscripts.

The library of the Monastery of St. Michael was clearly a liturgical library, that is all its books were used in church. The following classified list of contents will give a fair idea of what a Coptic monastic library of that time was while it will also show the lacunæ with which it has come down to us.

Bible. (1) Old Testament.—Six complete books of the Sahidic version, namely, Leviticus, Numbers, Deuteronomy, I and II Kings (Samuel), and Isaias, excepting i, 1–19, and vii, 7-viii. (2) New Testament.—The Four Gospels (excepting Luke, iv, 33-ix, 30; ix, 62-xiii, 17), the fourteen Epistles of St. Paul, and the seven Catholic Epistles (I and II Peter, I–III John, James, and Jude). There is also a manuscript of the Bohairic Version of the Four Gospels, fragmentary, unfortunately, and without indication of *provenance* or date, and it remains to decide whether it belonged to the Monastery of St. Michael. Still it is probably older than any of the manuscripts so far known of that version and on that account it may prove of considerable value for textual criticism.

Liturgy. (1) A complete Lectionary containing much valuable information as to the liturgical, sanctoral, and the general run of the ecclesiastical year, and explaining several popular names for the various Sundays which, so far, were either unknown or obscure, and liable to misinterpretation. (2) A Breviary and (3) an Antiphonary, two books of which we had nothing but a few fragments that challenged all attempts at reconstruction. The sanctoral of the antiphonary is the oldest document of that kind in the Coptic literature.

Synaxary.—Over 100 homilies, discourses, eulogies, Acts of martyrs, lives of saints, and miscellaneous treatises, to be read in church on the various Sundays and feasts of the liturgical year. These have been recently classified by categories of feast, retaining, however, in each category, the order of the calendar.

(1) Feasts of Our Lord: Nativity (Choiac 29 = 25 Dec.), discourse by Demetrius, Archbishop of Antioch; Epiphany (Tybi 11 = 6 Jan.), two discourses by St. Epiphanius of Constance (Cyprus), and St. Peter of Alexandria; Passion, discourse by St. Athanasius of Alexandria; Resurrection (Holy Saturday, Easter Sunday, Easter Wednesday, and Whitsunday), one discourse by Evodius, Archbishop of Rome (probably error for Antioch), one by St. John Chrysostom, and five discourses by St. Cyril of Jerusalem; Pentecost, discourse by St. Athanasius of Alexandria; Feast of the Holy Cross (Thoth 17 = 14 Sept.), discourse by St. Cyril of Jerusalem, also a discourse by Theophilus of Alexandria on the Cross and the Good Thief, not assigned to any date. (2) Feasts of the Blessed Virgin Mary: Nativity and Death (Tybi 21 = 16 Jan.), discourse by St. Cyril of Jerusalem; Assumption (Mesori 16 = 15 Aug.), discourse by Theophilus of Alexandria. (3) Feasts of Angels: St. Gabriel (Choiac 22 = 18 Dec., Feast of the Annunciation?), discourse by Archelaus, Bishop of Neapolis; St. Gabriel's Investiture in Heaven, by St. Stephen; St. Michael, patron saint of the monastery (Athyr 12 = 8 Nov.), two discourses by Macarius, Bishop of Tkôou and Severus of Antioch; St. Michael's Investiture in Heaven, by St. John the Evangelist; three discourses by St. Athanasius of Alexandria, Severianus, Bishop of Gabala, and Timothy of Alexandria. There are also discourses without mention of date in the titles, but very likely pronounced also on Athyr 12: two by St. Basil, five by St. Athanasius, Eustathius of Thrakê, Severianus, St. John Chrysostom, and St. Gregory the theologian, also one by St. Athanasius on St. Michael and St. Gabriel. (4) Feasts of Apocalyptic Spirits: The Four Incorporeal Animals (Athyr 8 = 4 Nov.), discourse by St. John Chrysostom; The Twenty-four Elders (Athyr 24 = 20 Nov.),

discourse by Proclus of Cyzicus. (5) Feasts of Patriarchs and Prophets: Isaac (Mesôri 24 = 17 Aug.), *dormitio;* Joseph (without date), his history by Ephrem the Anchorite; Jeremias (without date), Paralipomena.

(6) Feasts of Saints of the Gospels and Acts: St. John the Baptist (Thoth 2 = 30 Aug.), discourse by Theodore, Archbishop of Alexandria; Sts. Peter and Paul (Epiphi 5 = 29 June), discourse by Severianus of Gabala; the Twelve Apostles, St. Mark, and St. Luke (same day), Eulogy of the Twelve Apostles and Life of St. Mark (acephalous; author unknown. In Cairo); St. Stephen [no date in the Lectionary (see above)], Stoning of St. Stephen (Thoth 15 = 12 Sept.), Life (πολιτεία). (7) Feasts of Martyrs: Shnûfe and Brothers (Phaôphi 7 = 4 Oct.), Acts of martyrdom; Cyprian [and Justina] (Phaôphi 20 = 17 Oct.), Conversion of Cyprian, his Acts of martyrdom; Menas (Athyr 10 = 6 Nov.), Acts of martyrdom, eulogy by John, Archbishop of Alexandria, miracles; Cosmas and Damianus (Athyr 22 = 18 Nov.), Acts of martyrdom (acephalous); Mercurius (Athyr 25 = 21 Nov.), Acts of martyrdom, two eulogies by Acacius of Neo-Cæsarea and St. Basil of Cæsarea; Paêse and Thecla (Choiac 8 = 4 Dec.), Acts of martyrdom; Ptelemê (Choiac 11 = 7 Dec.), Acts of martyrdom; Psote (Choiac 27 = 23 Dec.), Acts of martyrdom; Leonitius the Arab and Publius (Tybi 1 = 27 Dec.), Acts of martyrdom; Theodore the Anatolian, Leonitius the Arab and Panegyris (Tybi 12 = 7 Jan.), Acts of martyrdom; Philotheus (Tybi 16 = 11 Jan.), Acts of martyrdom; Apa Ioule and Ptelemê (Tybi 21 = 16 Jan.), Acts of martyrdom; Apa Elia (Pharmouthi 16 = 11 April), Acts of martyrdom, eulogy by Stephen of Huês (both in Cairo); Victor, son of Romanos (Pharmouthi 27 = 22 April), eulogy by Theopemptos, Archbishop of Antioch; Coluthus (Pachôn 24 = 19 May), Acts of martyrdom, eulogy by Isaac, Bishop of Antinôou; Phoibamôn (Payni 1 = 26 May), Acts of martyrdom, miracles; Claudius (Payni 11 = 5 June), Acts of martyrdom, eulogy by Severus of Antioch, two eulogies by Constantine of Siout; Epiana (Epiphi 8 = 2 July), Acts; Nabra (same date), Acts (in Cairo); Theodore Stratelatês (Epiphi 20 = 14 July), Acts of martyrdom, narrative by Anastatius, Bishop of Euchaitos; The Seven Sleepers (Mesôri 20 = 13 Aug.), Acts of martyrdom, Isidorus, his mother Sophia, and his sister Euphêmia (no date legible), Acts of martyrdom (Cairo). (8) Feasts of Anchorites and Cenobites: Phib (Phaôphi 20 = 17 Oct.), life by Papohe; Samuel of Kalomôn (Choiac 8 = 4 Dec.), life; Archellitês (Tybi 13 = 8 Jan.), life by Eusebius "the historiographer of Rome"; Maximus and Dometius (Tybi 14 and 17 = 9 and 12 Jan.), lives by Pohoi; Hilaria (Tybi 21 = 16 Jan.), life by Pambô; St. Anthony (Tybi 22 = 7 Jan.), life by St. Athanasius, eulogy by John, Bishop of Ashmûnein; Longinus and Lucius (Mechior 2 = 27 Jan.), lives, eulogy by Basil, Bishop of Pemje; Pachomius (Pachôn 14 = 9 May), life (acephalous); Onuphrius (Payni 16 = 10 June), life; Apollô (Payni 20 = 14 June), eulogy by Stephen, Bishop of Huês.

(9) Feasts of Bishops: Macarius of Tkôou (no date, Phaôphi 21 = 18 Oct., more probably, however, on the same day as Dioscorus of Alexandria, Thoth 7 = 4 Sept.), eulogy by Dioscorus, Archbishop of Alexandria (when in exile at Gangra); St. Athanasius of Alexandria (Pachôn 7 = 2 May), two eulogies by Constantine, Bishop of Siout. (10) Miscellaneous. It has as yet been impossible to assign the following treatises to any special days of the liturgical year, but it is very likely that they, too, were once part of the Synaxary; some of them may have been read on ordinary Sundays: from St. John Chrysostom, homily on the sinning woman who repented (Luke, vii, 34 sqq.); from St. Athanasius, two homilies, one on the parable of the man who borrowed three loaves from his friend (Luke, xi, 5 sqq.) and another on the resurrection of Lazarus; from St. Cyril of Alexandria, homily on some passages of the Apocalypse from John, Archbishop of Alexandria, answers on various questions of theology, put to him by one of his priests, Theodore by name; from Shenute, a volume on indifference in church-going. It is needless to say here that almost every one of the treatises under sections 1 to 6 of the Synaxary is either downright apocryphal or at least based on apocryphal literature.

An official and detailed catalogue of this rich collection is in course of preparation and there is every prospect that the editing and translating of these venerable relics will begin without unavoidable delay.

THE BRITISH MUSEUM'S RECENT ACQUISITIONS.—The British Museum acquired of late a number of valuable Sahidic manuscripts. Three of these, Or. 5000, Or. 5001 (both found together in a ruined monastery of Upper Egypt), and Or. 7594 (bought from a native antiquarian at Ghizer, Cairo) are on papyrus, and bear the appearance of high antiquity, especially Or. 7594, which the authorities of the British Museum date in the middle of the fourth century. The others, Or. 6780–6784, 6799–6804, 6806, 7021–7030, are on parchment, excepting a few on paper, and their dates of writing, so far as they are given, vary from A. D. 979 to 1053. These probably all come from the Monastery of St. Mercurius in the desert west of Edfû (Upper Egypt). The following is a summary of contents of the twenty-five manuscripts:

Bible. (1) Old Testament.—Deuteronomy (excepting ii, 20–iv, 48; viii, 3–ix, 6; xiii, 17–xiv, 17; xviii, 11–xix, 1; xx, 6–xxii, 2; xxvi, 11–xxvii, 26, and a number of smaller lacunæ); Jonas (complete), Or. 7594; The Psalter (complete, including the uncanonical Ps. cli, Or. 5000, assigned to beginning of the seventh century). (2) New Testament.—The Acts of the Apostles (excepting xxiv, 16–xxvi, 31), and a number of verses lacunous or entirely missing [Or. 7594]; The Apocalypse of St. John (excepting i, 1–8; xxii, 15–21), Or. 6803, paper, eleventh or twelfth century.

Liturgy.—Lections and antiphons for the feasts of St. Michael [Or. 6781], St. Mercurius [6801], and St. Aaron, cenobite [7029].

Synaxary.—(1) Our Lord: discourse of Demetrius, Archbishop of Antioch, on the Nativity of Our Lord [Or. 7027], an account of the Descent of Our Lord to Hell, by the Apostle Bartholomew [*Or. 6804], discourse of St. Cyril of Jerusalem on the Cross [Or. 6799]; (2) The Blessed Virgin Mary: discourse of Theophilus of Alexandria on the Blessed Virgin Mary [Or. 6780], discourse of St. Cyril of Alexandria on the same [Or. 6782], twenty-first exegesis of St. Cyril of Jerusalem on the same [Or. 6784]. (3) Angels: discourse of Theodosius, Archbishop of Alexandria, on St. Michael [Or. 6781 and Or. 7021], another discourse on the same subject by Timothy of Alexandria [Or. 7029], discourse of Celestine of Rome on St. Gabriel [begins Or. 7028, continues on a fragment in the collection of Mr. Freer of Detroit, ends on Or. 6780], discourse by St. John Chrysostom on St. Raphael [Or. 7023], the investiture of Raphael, a discourse by Severus of Antioch [Or. 7028, two folios only], discourse by Timothy of Alexandria on Abbaton, the angel of death [Or. 7025]. (4) Apocalyptic: Apocalypse (? acephalous) "written by Timothy and Mark at the request of St. Paul" [Or. 7023]. (5) Saints in Gospel and Acts: discourse of St. John Chrysostom on St. John the Baptist [Or. 7024], death of St. John the Apostle [* Or. 6782], the Mysteries of John the Apostle learned by him in Heaven [Or. 7026]. (6) Martyrs: martyrdom of Eustathius and Placidus [* Or. 6783], martyrdom of Mercurius [Or. 6801], fragments of the same [* Or. 6802], miracles by St. Mercurius [ibid.], eulogy of the same by Acacius of Cæsarea [ibid.], eulogy of Theodore, Archbishop of Antioch [Or. 7030]. (7) Anchorites and cenobites: Life of Cyrus by Pambo of Scete [* Or. 6783], Life of John Calybites [ibid.], Life of Onuphrius [Or. 7027], eulogy of the same by Pisenthios of Coptos [Or. 6800]. (8) Bishops: eulogy of Demetrius, Archbishop of Antioch, by Flavius of Ephesus [* Or. 6783]; Life of Pesynthius of Coptos [Or. 7026]. (9) Miscellaneous: "Asceticon" of St. Ephrem the Syrian [* Or. 6783], epistle of the same [ibid.]; three homilies of St. Athanasius—on mercy and judgment [* Or. 5001, 3], on the parable of the man who went out early on the morning to hire workmen for his vineyard [ibid., 5], and on the soul and the body [ibid., 9]; discourse of St. John Chrysostom on repentance and temperance [ibid., 1], exegesis of the same on Susanna [ibid., 2]; homily of St. Basil on the dissolution of the world and the temple of Solomon and on death [ibid., 8]; discourse of Theophilus of Alexandria on repentance and temperance, also that man must not put off repentance until surprised by death [ibid., 4]; homily pronounced by Proclus of Cyzicus in the great church of Constantinople, the Sunday before Lent, on the doctrine of Nestorius, who was present [ibid., 7]; homily of the same pronounced in the church of Anthemius, in Constantinople, on Easter Sunday, when he was installed, while Nestorius was present [ibid., 6]; discourse of Eusebius of Cæsarea on the Chanaanite woman [ibid., 10]. See also: VERSIONS OF THE BIBLE, COPTIC, in this volume, and EGYPT, COPTIC LITERATURE, in Vol. V, 356-362.

On Or. 5000 and Or. 5001 cf. CRUM, *Catalogue of the Coptic Mss. of the Brit. Museum* (London, 1905), Nos. 940, 171; WALLIS BUDGE, *The earliest known Coptic Psalter in the Dialect of Upper Egypt from the unique Papyrus oriental 5000 in the Brit. Museum* (London, 1908); IDEM, *Coptic Homilies in the dialect of Upper Egypt* (from Or. 5001 text and English tr., London, 1910). On Or. 7594 and Or. 6803 cf. WALLIS BUDGE, *Coptic Biblical Texts of Upper Egypt, with ten plates* (London, 1912), with contributions by KENYON and BELL. On the St. Mercurius (Edfû) collection, cf. RUSTAFJAELL, *Light of Egypt*, in which several of the MSS. are described and illustrated. The above account, however, is based on the writer's personal, though cursory inspection of most of the manuscripts. For those marked with an asterisk (*) he had to depend on the list kept in the Oriental Room of the British Museum.

H. HYVERNAT

Francis Marion Crawford

Crawford, FRANCIS MARION, novelist, b. of American parents at Bagni di Lucca, Italy, 2 Aug., 1854; d. at his home near Sorrento, Italy, 9 April, 1909. In early manhood he became a convert to the Catholic Faith. His father, Thomas Crawford, was a distinguished sculptor; his mother, Louisa Ward, was a sister of Mrs. Julia Ward Howe. The greater part of his youth was passed at Rome, and, after having studied in various colleges in America, England, and Germany, he terminated his studies in the Roman University, where he attended the lectures in Sanskrit and comparative philology given by the learned Professor Lignana. At the same time he was already occupied with English literature. He afterwards passed four years and a half in the East Indies and the United States as journalist, critic, and finally novelist, up to the time of his marriage in 1884, when he took up his residence at the villa he had bought and remodelled for himself near Sorrento on the Bay of Naples.

With the publication in 1882 of "Mr. Isaacs", his first and in some respects most characteristic novel, he suddenly leaped into fame. While it was running through the press Crawford began a more carefully composed novel, "Dr. Claudius" (1883), which more than repeated the success of "Mr. Isaacs". His third novel, "A Roman Singer", ran serially through the pages of the "Atlantic Monthly" and was published in 1884. It was this third novel which opened out to Mr. Crawford his true field, the description of Italian life and character with its many cosmopolitan, and especially its American and English, affiliations. He was the author of some forty novels and one play, "Francesca da Rimini", and his publications commanded a larger sale than those of any contemporary writer of fiction in England or in the United States. Besides those mentioned his principal works of fiction are the following: "Zoroaster" (1885); "A Tale of a Lonely Parish" (1886); "Saracinesca" (1887); "Marzio's Crucifix" (1887); "Paul Patoff" (1887); "Greifenstein" (1889); "Sant' Ilario" (1889); "A Cigarette Maker's Romance" (1890); "The Witch of Prague" (1891); "Don Orsino" (1892); "Pietro Ghisleri" (1893); "The Ralstons" (1895); "Corleone" (1897); "Via Crucis" (1899); "In the Palace of the King" (1900); "Marietta, A Maid of Venice" (1901); "The Heart of Rome" (1903); "Whosoever Shall Offend" (1904); "Soprano, A Portrait" (1905); "Fair Margaret" (1905); "The Primadonna" (1907); and "The Diva's Ruby" (1908). Crawford did not confine his attention to fiction. History, biography, and description are represented in his: "Constantinople" (1895); "Ave, Roma Immortalis" (1898); "The Rulers of the South" (1900)—renamed "Sicily, Calabria and Malta" (1904); "The Life of Pope Leo XIII" (1904); and "Gleanings from Venetian History" (1905). In 1904 he published an essay entitled "The Novel: What it is", in which he gives his views upon the art of which he was a master.

While Marion Crawford in his public life always professed himself a Catholic, he can scarcely be called a Catholic novelist, and his treatment of Catholic subjects in several of his works does not recommend itself to his coreligionists. In his Philip II, for example, he follows the traditional Protestant view and unjustly represents that monarch as a brutal bully, cruel, sensual, and base. During his last illness, Marion Crawford received all the comforts of religion. He chose the neighbouring chapel of the Franciscans for the ceremonies of his requiem.

FRASER, *A Diplomatist's Wife in Many Lands*, I (New York, 1910), ix.; *Career of Crawford* in *Outlook* (17 April, 1909); *Chronological list of Crawford's Works* in *Nation* (15 April, 1909); *Crawford's Influence on Literature* in *Forum* (May, 1909); EGAN, *Francis Marion Crawford* in *The Ave Maria* (29 Sept., 1900).

E. P. SPILLANE.

Cross, DAUGHTERS OF THE, a Belgian religious congregation founded in 1833 at Liège, by Jean-Guillaume Habets, curé of the Holy Cross, and Mlle. Jeanne Haze (later Mère Marie-Thérèse). The institute is under the protection of the Blessed Virgin and St. Teresa, and its rules are based on those of St. Ignatius. The nuns, who received papal recognition on 1 Oct., 1845, and had their statutes approved by the Holy See on 9 May, 1851, recite the Office of the Blessed Virgin daily. They make perpetual vows, which are renewed annually on 8 Sept. The chief end of the institute is to honour Christ in His weak and suffering members and to cultivate devotion to Our Lady of Sorrows. The main work of the Sisters is the education of poor girls, but they have also established orphanages, and homes for the poor; they nurse the sick, and have shown their devotion on the battlefield in the German wars of 1866 and 1870. At present they have 40 establishments in Belgium, 18 in the German Empire, 12 in India, and 16 in England, whither they first went in 1863. In April, 1899, they opened a new English novitiate at Carlshalton, Surrey. Mère Marie-Thérèse was born at Liège on 27 February, 1782 and died there on 8 Feb., 1876, having passed forty-three years in religion. The process of her beatification has been commenced and the decree for the "Commissio Introductionis Causæ" was signed by Pius X on 13 Dec., 1911.

Steele, *Convents of Great Britain* (London, 1902), 232–5; Heimbucher, *Die Orden und Kongregationen*, III, 387.

A. A. MacErlean.

Cross, Daughters of the, a French institute. The first steps towards the foundation of this society were taken in 1625 at Roy, Picardy, by Père Pierre Guérin, Françoise Unalet, and Marie Fannier to provide for the Christian education of girls. The members were not bound by vows. After a happy beginning the organization was almost wrecked by a series of civil misfortunes. A few years later, however, some of its adherents came in contact with Mme. Marie l'Huillier de Villeneuve, who became interested in their work and was encouraged to assist in it by St. Vincent de Paul. She established a house near Paris, in 1651, and with the approval of Archbishop Jean-François de Gondi of Paris, introduced the obligation of making vows. This innovation was opposed by the older houses, and led to the formation of two branches of the society, one secular, and the other religious; papal approbation was obtained for the latter in 1668. Both institutes spread rapidly throughout France, under diocesan control, and noteworthy constitutions were drawn up by Mgr. de Rochebonne, Bishop of Noyon, in 1728. During the French Revolution the sisters were utterly dispersed. A community was established again at St. Quentin on 23 March, 1828; it continued, however, to languish, till Mgr. Simony, Bishop of Soissons, reorganized the institute in 1837, basing his rules partly on those of St. Ignatius, and partly on the old regulations. These were approved by the Holy See on 15 April, 1847. Thereafter the organization spread widely and branches were established eventually at La Louvière, Belgium, and in England at Boscombe, Southsea, and Ryde.

Bahezre, *Filles de la Croix de Paris pendant la Révolution* (Paris, 1908); Heimbucher, *Die Orden und Kongregationen*, III (Paderborn, 1908), 542; Hélyot, *Dict. des ordres religieux*, IV (Paris, 1859), 335–42; Streber in *Kirchenlexikon*, VII, 1090–1.

A. A. MacErlean.

Cross, Daughters of the Holy, also called the Sisters of St. Andrew.—The aim of this congregation is to instruct poor country girls, to provide refuges for the young exposed to temptation, to prepare the sick for death, and to care for churches. The sisters make yearly vows for five years, after which the vows are perpetual. The congregation, which is subject to diocesan control, was established at Guinnetière, near Béthines, in the Diocese of Vienne, France, in 1806. In Dec., 1811, the mother-house was erected at Maillé, and six years later the constitutions were approved by Mgr. de Beauregard, Bishop of Montauban. Government recognition was granted in 1819 and renewed in 1826. In 1820 the foundress purchased the ancient abbey at La Puye, which then became the headquarters of the institute. In 1839 Pius VIII granted many indulgences and spiritual favours to the members. The establishment of a branch at Issy, near Paris, in 1817 under the protection of the royal family, helped to develop the congregation, which spread rapidly, and foundations were made at Parma in 1851 under ducal patronage, and at Rome in 1856. At the time of the dispersion of the French orders in 1905, the Sisters of St. Andrew had 400 houses in France, 9 in Italy, and 9 in Spain, with a membership of over 3000 nuns. The two founders of the congregation were: André-Hubert Fournet, Vicar-General of Poitiers, b. at Maillé on 6 Dec., 1752; educated at Chatelleraud and Poitiers; ordained 1778; who died at La Puye on 13 May, 1834; and Jeanne-Marie-Elizabeth-Lucie Bichier des Ages, born near Le Blanc, Indre, on 3 July, 1772; she had been a prisoner for the Faith during the Revolution, and died at La Puye on 26 Aug., 1838.

Heimbucher, *Die Orden und Kongregationen*, III (Paderborn, 1908), 380; Hélyot, *Dict. des ordres religieux*, IV (Paris, 1859), 342–64.

A. A. MacErlean.

Cuyo, Virgin of, at Mendoza, Argentine Republic. Historians tell us that the statue of the Virgin of Cuyo, styled Nuestra Señora de Cuyo or Nuestra Señora del Carmen de Mendoza, was venerated from the times of the earliest Spanish settlers. Though its origin is uncertain, its antiquity admits of no doubt. According to V. Gambón this statue is probably the one which, together with the church in which it stood, was given to the Franciscans when the Jesuits were expelled (1767) from the country by Charles III. In 1864 the church was ruined by an earthquake, and in its place the Franciscans erected the new church where the statue is now venerated.

The celebrity of the shrine has resulted more from national gratitude for one great favour than for the countless miracles connected with it. José de San Martín (1778–1850), to whom more than to any other single person the South American republics owe their independence, had great devotion to Our Lady of Cuyo. After confronting Napoleon in Spain, San Martín returned to his native country at the outbreak of the War of Independence to organize the forces of his country. Well fitted to command, and possessing the full confidence of his countrymen, he soon gathered about him a little army, which he led to invariable success in battle, until his good fortune was checked by the Viceroy of Peru. Withdrawing to the Province of Cuyo (the territory which now includes the three Provinces of San Luis, San Juan, and Mendoza), San Martín soon strengthened his forces previous to his invasion of Chile. Before crossing the Andes he ordered the statue of Our Lady of Cuyo to be brought from the church and placed in a conspicuous position. As his troops passed in review before the statue, every man jubilantly proclaiming Our Lady as his especial patron in the campaign, San Martín, confident of victory, led his army across the Andes; the Spaniards gave way before him. The inhabitants of Chile flocked to his standard, and with colors flying followed their liberator into the capital, Santiago. The famous victories of Chacabuco, 12 Feb., 1817, and of Maypú, 5 Apr., 1818, followed. From the scene of his victories, San Martín sent his commander's staff, the insignia of his position, as a votive offering of thanksgiving to Our Lady; and to the superior of the Franciscans there he addressed the following letter under date of 12 Aug., 1812: "The remarkable protection granted to the Army of the Andes by its Patron and General, Our Lady of Cuyo, cannot fail to be observed. I am obliged as a Christian to acknowledge the favour and to present to Our Lady, who is venerated in your Reverence's church, my staff of command which I hereby send: for it belongs to her and may it be a testimony of her protection to our Army."

Three years later San Martín, accompanied by Bernardo O'Higgins, marched into Peru, entered Lima, drove the resisting Spaniards into the interior, and declared Peru independent. San Martín died in France, but his body was brought back to the Argentine Republic and placed in a mausoleum in the cathedral at Buenos Aires. His love for Our Lady of Cuyo has made the statue famous throughout the country. At the suggestion of Leonardo M. Maldonado, O.S.F., the Argentinos asked the pope's permission to crown the statue. Pius X readily gave his consent, and, in accordance with the pontifical decree of 21 Dec., 1910, the solemn coronation took place 8 Sept., 1911. The ceremony was attended by the most eminent men of the country. The crown of gold is said to be worth more than $75,000.

MITRE, *Historia de San Martín y de la emancipación sud-americana* (Buenos Aires, 1890), abbr. tr. by PILHING (London, 1893), xii; ESTRADA, *Lecciónes de historia argentina*, II (Buenos Aires, 1898), 183; ESPEJO, *Vida de San Martín: El paso de los Andes* (Buenos Aires, 1882); OTERO, *María y la República Argentina: Academia de la Plata* (Buenos Aires, 1904); *Cath. Reading Circ. Rev.* (June, 1893); YANI, OTERO, and GAMBON in *La Semana* (Buenos Aires, Sept. 1911); CURRIER, *Lands of the Southern Cross* (Washington, 1912), 141-2.

WILLIAM FURLONG.

D

Dabrowski, JOSEPH, founder of the Sts. Cyril and Methodius Seminary, Detroit, Michigan, b. at Zoltance, Russian Poland; d. at Detroit, 15 Feb., 1903. He studied at the *Gymnasium* of Lublin and at the University of Warsaw. During the Polish Rebellion of 1863 he participated in many engagements, and in 1864 fled to Dresden; thence to Lucerne and Berne where he continued his studies in mathematics. Going to Rome, he came under the direction of the famous Resurrectionist, Father Semenenko, and was ordained priest, 1 August, 1869. In 1870 he went to America, and in a letter dated 22 Jan., from St. Francis Seminary, Milwaukee, to Father Semenenko he betrays a remarkable grasp of the demoralized conditions among the Poles in the United States, of whom he had actually seen so little. He urged the Resurrectionists to come to Chicago or Milwaukee and there establish schools of higher education whence they might send out missionaries to the scattered Poles. In 1870 he was appointed pastor of Polonia, Wisconsin, where for five years he fought against the unfortunate conditions existing in one of the oldest Polish communities in the United States. Unable to close the demoralizing inns about the church he obtained by gift from an Irishman twenty acres of land for the erection of new parish buildings and abandoned the old site. In 1879 the rectory was destroyed by fire and in 1880 fire totally destroyed the church and the new rectory. Undismayed, Father Dąbrowski rebuilt all. In 1882 failing health forced him to resign and leave for Detroit, Michigan. In 1874 he introduced into the United States the Felician Sisters from Cracow, whose community multiplied its branches throughout the country, welcoming the immigrants, teaching thousands of Polish children, and caring for a multitude of Polish orphans and working girls.

At the suggestion of Cardinal Ledochowski, who was unable to meet the constant appeals of American bishops for Polish priests and ecclesiastical students, Father Leopold Moczygemba, a Franciscan who had laboured in America and was then penitentiary of St. Peter's, Rome, went, with papal approval, to America and collected funds ($8000) for a Polish seminary. Being advanced in years Father Moczygemba felt unable to prosecute the work with vigour, and entrusted the task to Father Dąbrowski. The latter began the building of the seminary in 1884, and on 24 July, 1885, Bishop Ryan of Buffalo in the presence of Bishop Borgess of Detroit blessed the cornerstone. The seminary was opened in 1887, and for nineteen years Father Dąbrowski was its rector. In 1902 it was enlarged, and in 1909 was removed to Orchard Lake, Michigan. Always the champion of authority, his counsel was ever gentle and calm. He was simple, quiet, and retiring, and entirely devoted to the promotion of God's glory and the welfare of his fellowmen. A few days before his death Father Dąbrowski was compelled to expel from the seminary twenty-nine students for open rebellion. On 9 Feb., 1903, he suffered a paralytic stroke and died, grieved by the ingratitude of those whom he had served so nobly and so long.

FELIX THOMAS SEROCZYNSKI.

Dalby, ANCIENT SEE OF. See LUND *infra.*

Dax, DIOCESE OF, an ancient French diocese which was suppressed by the Concordat of 1801, its territory now belonging to the Diocese of Aix and Bayonne. It is not certain that the patron of the diocese, the martyr St. Vincent, was a bishop. His cult existed in the time of Charlemagne, as is proved by a note of the Wolfenbüttel manuscript of the "Hieronymian Martyrology". The oldest account of his martyrdom is in a breviary of Dax, dating from the second half of the thirteenth century, but the author knows nothing of the martyr's period. Excavations near Dax proved the existence of a Merovingian seminary on the site of a church dedicated to St. Vincent by Bishop Gratianus. Gratianus, present at the Council of Agde (506), is the first historically known bishop. Among the other bishops of the see were St. Revellatus (early sixth century), St. Macarius (c. 1060), Cardinal Pierre Itier (1361), Cardinal Pierre de Foix (1455), founder of the University of Avignon and the Collège de Foix at Toulouse. The, synodal constitutions of the ancient Diocese of Dax, published by the Abbé Degert, are of great historical interest for the study of the ancient constitutions and customs of the thirteenth and fourteenth centuries. M. Degert in the course of this publication has succeeded in rectifying certain errors in the episcopal lists of the "Gallia christiana". About 1588 St. Vincent de Paul made his first studies with the Cordeliers of Dax, but good secondary education at Dax dates only from the establishment of the Barnabites in 1640.

Gallia christiana, nova, I (1715), 1035–62; *instr.*, 173–75; DUCHESNE, *Fastes épiscopaux*, II, 97, 140–42; DUFOURCET, *Les évêques de Dax* in *Bulletin de la société de Borda*, IV (1879), 205–30; LAHARGOU, *Le collège de Dax* (Paris, 1909); IDEM, *Le grand séminaire de Dax* (Paris, 1909); DEGERT, *Constitutions synodales de l'ancien diocèse de Dax* (Dax, 1898); IDEM, *L'ancien collège de Dax* (Paris, 1909).

GEORGES GOYAU.

De Andreis, FELIX. See ANDREIS, FELIX DE, Vol. I, 470.

Desclée, HENRI (1830—) and JULES (1828-1911), natives of Belgium, founders of a monastery and a printing establishment. Among the religious orders, which at the close of the nineteenth century were driven out of Germany by the *Kulturkampf* and sought refuge in Catholic Belgium, were the Benedictines of a congregation established by the Wolter brothers, two German monks of St. Paul's-without-the-Walls. With Dom Hildebrand de Hemptinne, a Belgian monk of that congregation (now Abbot Primate of the Benedictine Order), Jules Desclée had been a captain of the Pontifical Zouaves. Baron John Béthune, inspired by the same motive as the Desclée brothers for the restoration of Christian art, had attached his school of St. Luke to the Institute of the Brothers of the Christian Schools; it was therefore natural for the Desclée brothers to look to a religious order for the realization of their plan, and the traditions of the Benedictine Order fitted in perfectly with their designs. Moreover, a Count de Hemptinne had been amongst the founders of the first school of St. Luke (1862). Accordingly the brothers chose a picturesque site on an estate of Henry Desclée's in the Province of Namur, for the erection of a monastery in which to establish the monks of Beuron. The monastery of Maredsous, constructed in the purest Gothic style of the thirteenth century after the plans of Baron Béthune, is one of the finest and most remarkable masterpieces produced in Belgium by the movement for the restoration of the architectural art of the Middle Ages. Its 120 monks devote their lives to the liturgy, study, and education. Maredsous has thus become an important centre of religious influence and the practice and teaching of Christian art. A college or abbey school and a technical school were added to the monastery in 1882 and 1902. The monks have also taken an active part in the reform of the religious chant.

In 1882 the Desclée brothers also founded an important printing establishment at Tournai, under the title of the Society of St. John the Evangelist, their object being to restore Christian art in liturgical publications. The æsthetic principles by which their enterprise was to be directed were those of the Middle Ages. Here also Baron John Béthune assisted them. At first the society relied upon English workmen, compositors, and printers, England being the country in which the old traditions had been best preserved. The first publications attracted the attention of connoisseurs, and the technical perfection of the work soon earned for the house a world-wide reputation. The Society, following first the work of the Rev. Dom Pothier, and afterwards the studies of the Benedictines of Solesmes, issued the first publications for the re-establishment of the liturgical chant, commonly called "plain chant". These editions served as a basis for the edition brought out by the Vatican printing press, and imposed by Pius X on the universal Church. About 1880 the Desclée brothers resolved to apply to other branches of Catholic literature the same principles of artistic restoration which had met with such success in the liturgical domain. Under the title of the Society of St. Augustine they founded a separate business, devoted to the publication of all kinds of books relating to ecclesiastical studies, ascetic theology, religious history and literature, hagiography, art, archæology, education, etc. The production of religious images forms also an important part of the work of the society, which possesses two establishments, one at Bruges in Belgium, and the other at Lille in France.

A. Vermeersch.

Devereux, John C., b. at his father's farm, The Leap, near Enniscorthy, Co. Wexford, Ireland, 5 Aug., 1774; d. at Utica, New York, on 11 Dec., 1848. He came from a patriotic and pious family, and was a son of Thomas Devereux and Catherine Corish. His brother Walter was in several battles in the Rebellion of '98, and a price set on his head; while his brother James was killed in the battle of Vinegar Hill. His sister Catherine became Superioress of the Presentation Convent, Enniscorthy. John C. Devereux landed at New York about 1797, gave dancing lessons in Connecticut, and in 1802 opened a store in Utica, New York. He was successful and became wealthy; was public spirited and enterprising. He was elected the first mayor of Utica in 1840. He and his brother Nicholas founded the Utica Savings Bank. Dr. Bagg in "The Pioneers of Utica" says, "a settler of 1802 and a very prince among his fellows was John C. Devereux whose honourable career and many deeds of charity left behind him a memory as verdant as that of the green isle whence he came". He loved his Church and its institutions, and in 1813 was a trustee of St. Mary's, Albany. Visiting missionary priests always stayed at Devereux's home, where local Catholics heard Mass on Sundays. He and his brother Nicholas brought the Sisters of Charity to Utica to open an orphanage and each gave $5,000 towards the object. He was twice married but had no children; he was buried in the grounds of the Sisters of Charity.

Thomas P. Kernan.

Devereux, Nicholas, b. near Enniscorthy, Ireland, 7 June, 1791; d. at Utica, New York, 29 Dec., 1855, was the youngest brother of John C. Devereux. Nicholas reached New York in 1806; on the first Sunday following his arrival he attended Mass in St. Peter's, Barclay Street, and put on the plate one of his last three gold coins. God blessed his generosity; when he died fifty years later he had amassed as a merchant half a million dollars. He purchased from the Holland Land Company four hundred thousand acres of land in Allegany and Cattaraugus counties, New York, and started there an Irish settlement. He gave largely towards the foundation of churches, colleges, and charitable institutions. He visited Rome in 1854 accompanied by his wife, his daughter Mary, and Rev. Michael Clarke. He brought to America six Franciscan Fathers and gave them $10,000 towards building a monastery at Allegany, N. Y., which has now become the Franciscan college and seminary of St. Bonaventure. On his return from Italy he wrote a letter to the New York "Freeman's Journal" offering to be one of one hundred persons who would each give $1,000 towards founding a seminary at Rome, for the education of American priests. He had, moreover, several conversations with Cardinal Wiseman who promised to use his influence with Pius IX to carry out the project. After his death his widow carried out his wishes and thus was begun the foundation of the American College, Rome.

Nicholas Devereux was a lover of the Holy Scriptures and read the entire Bible through seventeen times. To circulate the New Testament he had an edition of it printed at Utica at his own expense. The plates of this edition were afterwards purchased by Messrs. Sadlier, of New York, and about 40,000 copies printed. He taught Sunday-school in St. John's Church, Utica, and gave a copy of the New Testament to any boy or girl who memorized the Gospel of St. John. In 1817 he married Mary D. Butler. His daughter Hannah married United States Senator Francis Kernan; his daughter Mary became a Sister of Mercy and laboured for thirty years in the convents in Houston and 81st streets, New York. Nicholas Devereux was very charitable and hospitable—a cultured, pious, progressive Irish-American. He was proud of his nationality and of his faith, and this pride was expressed in action whenever and wherever the opportunity arose. He was always glad to help the Church, deeming it a privilege to give and thus to be the instrument used by Providence in establishing and building up our Catholic institutions. A noted instance of his spontaneous generosity refers back to the early days of the Church in Connecticut. Happening to be at Hartford one Sunday he learned that owing to the bigotry and Knownothing sentiment in the town, it was impossible for the parishioners to obtain a certain piece of property for their church, as they were too few and too poor to provide the ready cash demanded. Devereux, though a stranger, did not need to be appealed to, he immediately advanced the required sum of $10,000, without asking or receiving any assurance that the money would ever be returned to him, though the grateful pioneer Catholics did in fact repay him later.

Thomas P. Kernan.

Deza, Diego, theologian, archbishop, patron of Christopher Columbus, b. at Toro, 1444; d. 1523.

Entering the Order of St. Dominic in his youth, he became successively: professor of theology at St. Stephen's, Salamanca; tutor to Prince John, son of Ferdinand and Isabella; Bishop of Zamora, of Salamanca, of Jaén, of Palencia; Archbishop of Seville (1505). In 1523 he was appointed Archbishop of Toledo and Primate of Spain, but died before he had taken possession of that see. He left several theological works, the principal one being a "Defensorium Doctoris Angelici, S. Th. Aquinatis" (Seville, 1491). Historians generally have not emphasized the importance of Deza's friendship for Columbus and the bearing of this friendship and patronage on the discovery of America. In a letter dated 21 Dec., 1504, Columbus wrote to his son Diego: "The Lord Bishop of Palencia (Diego Deza) has always favoured me and has desired my glory ever since I came into Castile." Then he added this most significant declaration: "He is the cause of their Highnesses' possessing the Indies and of my remaining in Castile, when I was already on the road with the intention of leaving it."

Mandonnet, *Les Dominicains et la découverte de l'Amérique* (Paris, 1893); O'Neil, *The Columbian Celebration* (Louisville, 1892); Irving, *Life and Voyages of Christopher Columbus* (New York, 1868); Tarducci, *The Life of Christopher Columbus*, tr. Brownson (Detroit, 1890); Thatcher, *Christopher Columbus* (New York, 1903); Touron, *Hist. des hommes illust. de l'ordre de S. Dom.*, III (Paris, 1746), 722; Quétif and Echard, *Scriptores Ord. Præd.*, I (Paris, 1721), 51.

D. J. Kennedy.

Diocese.—Pope Pius X recognizing how necessary it is for the Church to develop in proportion to the opening up of new regions through greater facilities for communication, and the consequent wave of emigration, has continued the policy of Leo XIII, and erected each year a number of new sees or vicariates. As a result many dioceses have come into being since this encyclopedia was begun. The following list gives a brief account of the dioceses not described above, and in a few instances notes changes of boundaries of sees already described (see Prefecture Apostolic and Vicariate Apostolic, *infra*).

Aimer, Diocese of (Aimerensis).—On 22 May, 1913, the Prefecture Apostolic of Rajpootana (q. v.) was erected into a diocese, suffragan to Agra. The see was fixed at the town of Aimer, which gives its name to the new diocese; the ecclesiastical boundaries are unchanged. Mgr. Henri Caumont, Capuchin, in religion R. P. Fortunatus a Turone was appointed first bishop, 22 May, 1913.

Akera, Diocese of (Akerensis), in Kurdistan, a Chaldean see united to that of Amadia on 23 April, 1895, from which it was separated on 24 Feb., 1910. It has been entrusted temporarily to the government of Mgr. Joseph Emmanuel Thomas, Patriarch of Babylon, who is empowered to appoint a vicar removable *ad nutum* to rule the diocese, which has 8 priests, 7 stations, 2 schools, and a catholic population of 1500.

Alexandria, Diocese of (Alexandrinensis), in U. S. A., see Natchitoches, Diocese of.

Alexandria, Diocese of (Alexandrinensis in America), Canada.—To prevent ambiguity owing to the existence of the Diocese of Alexandria in the U. S. A., the official name of the Canadian see was changed on 15 Nov., 1910, to Alexandria in Ontario.

Andros, Diocese of (Andrensis), is administered by the Bishop of Tinos and Mykonos (q. v.).

Aracayú, Diocese of (Aracayuensis), in Brazil, suffragan of São Salvador de Bahia, erected on 15 Dec., 1909. It comprises the State of Sergipe (area 15,000 sq. miles), with 550,000 inhabitants in 28 parishes. It was previously part of the Archdiocese of São Salvador de Bahia. Mgr. José Thomé Gomes da Silva, b. at Martino, Rio Grande do Norte, Brazil, 4 Aug., 1873, ordained, 15 Nov., 1896, appointed to the see, 12 May, 1911, is the first bishop.

Barquisimeto, Diocese of, also called Carabobo (q. v. *infra*).

Bismarck, Diocese of (Bismarkiensis), see this volume *supra*, s. v.

Botucatu, Diocese of (Botucatuensis), in Brazil, suffragan of São Paolo, erected 7 June, 1908; it comprises 52 parishes in the southwestern part of the State of São Paolo, previously part of the Archdiocese of São Paolo. Its cathedral is dedicated to Our Lady of Sorrows. Mgr. Lucio Antunes da Souza, b. at São Sebastião de Rio Verde, Minas Geraes, 13 April, 1863; ordained, 21 Dec., 1891; appointed to the see, 17 Oct., 1908, and consecrated at Rome, 15 Nov., 1908, is the first bishop.

Cajamarca, Diocese of (Cajamarcensis), in Peru, suffragan of Lima, erected in 1909; it comprises the Department of Cajamarca (area 12,400 sq. miles), with a population of 442,000, which was previously part of the Dioceses of Chachapoyas and Trujillo. The town of Cajamarca (population 12,000) is situated in the Andes, 8700 feet high. It was there Atahualpa was captured by Pizarro. The town contains 6 churches, that of Santa Catalina being the cathedral, and has 6 primary schools for boys with 900 pupils, and 4 for girls with 300 pupils; there are 150 students in the secondary school of San Ramón, an old Bethlehemite convent. Mgr. Francisco de Paula Grosso, b. at Cajamarca, 8 March, 1852; ordained in 1875; nominated to the see, 21 March, 1910; consecrated at Lima, 10 July, 1910, is the first bishop.

Calbayog, Diocese of (Calbayoganæ), in the Philippine Islands, suffragan of Manila, erected on 10 April, 1910; it comprises Capul, Leyte, Samar, Biliran, and some smaller islands, and was previously part of the Diocese of Cebu. It contains 49 secular priests, 35 religious (chiefly Franciscans in Samar), 75 parishes, 195 missions, and 812,148 Catholics. The diocesan seminary is under the care of the Lazarists; the Sisters of Charity have the College of the Miraculous Medal for girls; both these institutes are at Calbayog. Mgr. Pablo Singzon de la Anunciación, b. in the Philippine Islands; appointed to the see on 12 April, 1910; consecrated on 12 June following in the Church of San Francisco, Manila, is the first bishop. He resides at Calbayog in Samar.

Cali, Diocese of (Caliensis), in Colombia, see this volume *supra*, s. v.

Calgary, Diocese of (Calgariensis), in Canada, suffragan of Edmonton, erected on 30 Nov., 1912; it was previously the southern portion of the Diocese of St. Albert. Its boundaries are: east, the Provinces of Alberta and Saskatchewan; south, the Canadian and United States frontier; west, British Columbia; north, the line separating the series of townships XXX and XXXI. On 1 June, 1913, Right Rev. John Thomas MacNally, D.D., ordained on 4 April, 1896, parish priest of Almonte, Lanark, Ontario, in the Diocese of Ottawa, was consecrated at Rome, first Bishop of Calgary.

Camagüey, Diocese of (Camagueyensis), in Cuba, suffragan of Santiago de Cuba, erected on 10 Dec., 1912. It comprises the Province of Camagüey (area 10,400 sq. miles), with a population of 121,000, which was previously part of the Diocese of Santiago de Cuba. The town of Camagüey contains 35,000 inhabitants, a Piarist college, several convents, and an ancient Catholic hospital, San Lazaro.

Campanha, Diocese of (Campanhensis), in Brazil, suffragan of Marianna, erected in 1907; it lies in the State of Minas Geraes, and is bounded on the north and east by the Rio Grande, on the west by the Rio Furvo and Rio Sapucalvy, and on the south by the former limits of the Dioceses of São Paolo and Pouso Alegre. It contains 30 parishes and was previously part of the Diocese of Pouso Alegre. Mgr. João d'Almeida Ferrão, born at Campanha, 14 Aug., 1853; ordained, 25 June, 1876; appointed to the see, 29 April, 1909; and consecrated on 12 Sept. following is the first bishop.

Campinas, Diocese of (Campinensis), in Brazil, suffragan of São Paolo, erected on 7 June, 1908. It has 35 parishes formerly part of the Archdiocese of São Paolo. The town of Campinas contains 16,000 inhabitants. Mgr. João Baptista Correa Nery is the first bishop. He was born at Campinas, 6 Oct., 1863; ordained, 11 April, 1886; appointed to the See of Spirito Santo, 22 Aug., 1896; consecrated on 1 Nov. following; transferred, 18 May, 1901, to the See of Pouso Alegre, and to Campinas on 9 Aug., 1908.

Carabobo, Diocese of (de Carabobo), in Venezuela, suffragan of Caracas, erected on 4 May, 1847. It was formerly called the Diocese of Barquisimeto (q. v.), but by a Decree of 12 Feb., 1907, the episcopal residence was changed to Valencia, the capital of the State of Carabobo, and the name of the see was changed to Carabobo. The present bishop is Mgr. Aguedo Felipe Alvarado, b. at Bobara, 5 Feb., 1845; appointed 16 Aug., 1910. (See XV, 333.)

Catamarca, Diocese of (Catamarcensis), in the Argentine Republic, erected on 21 Jan., 1910; it comprises the Province of Catamarca (area, 47,530 sq. miles), with 107,000 inhabitants, and the Territory of the Andes (area, 35,100 sq. miles), with 2500 inhabitants (mostly Indians). See Tucumán, XV, 85.

Corpus Christi, Diocese of (Corporis Christi), in Texas, U. S. A., suffragan of New Orleans, erected on 23 March, 1912, before which it had formed the Vicariate Apostolic of Brownsville (q. v.). At the beginning of the year 1913 there were in the diocese 73 churches and chapels, 35 priests, 19 of whom are Oblates of Mary Immaculate, 9 parochial schools and 5 academies with 1150 pupils, and a Catholic population of 82,400 out of 116,850 inhabitants. Rt. Rev. Paul J. Nussbaum C. P. (b. Philadelphia, 1870) was consecrated first bishop on 20 May, 1913.

Corrientes, Diocese of (Corrientensis), in the Argentine Republic, suffragan of Buenos Aires, erected on 21 Jan., 1910; it comprises the Provinces of Corrientes (area, 31,800 sq. miles), with 322,000 inhabitants, and Misiones (area, 8500 sq. miles), with 44,000 inhabitants, which were formerly part of the Diocese of Paraná (q. v.). At the time of the separation Corrientes was a vicariate forane, with 20 parishes, while Misiones had 1 parish and 3 chaplaincies. Mgr. Luiz A. Niella, b. at Corrientes, 24 April, 1854; ordained, 2 Feb., 1879; appointed, 3 Feb., 1911; consecrated, 4 June, 1911, is the first bishop.

Corumbá, Diocese of (Corumbensis), in Brazil, suffragan of Cuyabá, erected on 10 March, 1910. It was formerly part of the Diocese of Cuyabá. The town of Corumbá, situated on the Rio Paraguay, in the southwest of the State of Matto Grosso, is strongly fortified and contains about 15,000 inhabitants. The principal churches are those of Nossa Senhora de la Candelaria and Nossa Senhora de los Remedios. The first bishop is Mgr. Cirillo de Paula Freitas, who was born at Capellinha, Matto Grosso, 15 March, 1860; ordained, 30 May, 1885; appointed coadjutor Bishop of Cuyabá and titular Bishop of Eucarpia, 27 March, 1905; he was consecrated on 7 Jan., 1906, and transferred to Corumbá on 13 March, 1911.

Crookston, Diocese of (Crookstonensis), in Minnesota, U. S. A., suffragan of St. Paul, erected on 31 Dec., 1909. It was formerly part of the Archdiocese of St. Paul and comprises the following counties: Becker, Beltrami, Clay, Clearwater, Hubbard, Kittson, Marshall, Mahnomen, Norman, Pennington, Polk, Red Lake, and Rosseau, having an area of 16,598 sq. miles. In the diocese there are 34 priests, of whom 19 are secular; 21,147 Catholics; 52 churches, 12 stations and 4 chapels; 7 parochial schools with 995 pupils; 2 orphan asylums; 2 Indian industrial schools with 260 pupils, and 2 hospitals. The Sisters of St. Benedict have charge of the industrial schools and the hospitals; the Sisters of St. Joseph have 2 academies for girls with 310 pupils; the Benedictine Fathers have 9 missions among the Chippewa Indians. Right Rev. Timothy Corbett, b. at Mendotta, Minnesota, in 1861; ordained, 12 June, 1886; appointed to the see, 9 April, 1910; and consecrated at St. Paul on 19 May following, is the first bishop.

Cuyabá, Archdiocese of (Cuyabensis), in Matto Grosso, Brazil, was raised to the archiepiscopal rank, 10 March, 1910, when the Diocese of São Luiz de Cáceres and Corumbá were separated from it. The present occupant of the see, Mgr. Carlos Luiz d' Amour, was born at São Luiz de Maranhão, 3 July, 1836; consecrated, 28 April, 1878, and made archbishop on 5 April, 1910.

Des Moines, Diocese of (Des Moinensis), suffragan of Dubuque, erected on 12 August, 1911. It comprises the 23 counties previously forming the western half of the Diocese of Davenport. The diocese contains 60 secular priests, 3 Benedictine Fathers, 4 communities of Sisters of St. Benedict, 3 of the Sisters of Charity of the Blessed Virgin Mary, 9 of the Sisters of Mercy, who have an hospital at Des Moines, and two at Council Bluffs, 3 of the School Sisters of St. Francis, 2 of the Sisters of the Holy Humility of Mary, 1 of Franciscan Tertiary Sisters, and 1 of Franciscan Sisters of Perpetual Adoration. There are also 79 churches, 3 stations, 6 chapels, 17 parish and mission schools with 2437 pupils, 2 girls' academies and about 25,000 Catholics. The first bishop is the Right Rev. Austin Dowling, ordained, 24 June, 1891; appointed to the see, 31 Jan., 1912; and consecrated on 25 April, 1912.

Edmonton, Archdiocese of (Edmontonensis), in Canada.—On 30 Nov., 1912, when the southern half of the Diocese of St. Albert was erected into a new diocese, Calgary, the remaining portion, was erected into an archdiocese and the episcopal residence transferred from the town of St. Albert to Edmonton, which gives its name to the new metropolitan see. The suffragans of Edmonton are the Diocese of Calgary, and the Vicariates Apostolic of Athabaska and Mackenzie. Mgr. Emile Joseph Legal, O. M. I., born at St. Jean de Boiseau, France, on 9 Oct., 1849, is the first archbishop.

Floresta, Diocese of (Florestensis), in Brazil, suffragan of Olinda, erected on 5 Dec., 1910, comprises 18 parishes lying beyond the Rio Maxató and previously part of the Diocese of Olinda. Mgr. Augusto Alvaro Alvares da Silva, b. at Recife, 8 April, 1876; ordained in 1900; and appointed to the see on 12 May, 1911, is the first bishop.

Gibraltar, Diocese of (Gibraltariensis), in Spain, was raised from being a Vicariate Apostolic to the rank of a diocese on 19 Nov., 1910. It is immediately subject to the Holy See, and has been entrusted to the care of the Benedictines of the Monte Cassino Congregation. Right Rev. Henry Gregory Thompson, O. S. B., born at Mold, Wales, 27 March, 1871; professed, 15 Aug., 1896; appointed to the see, 10 Nov., 1910, and consecrated at Ramsgate, England, on 21 Nov., 1910, is the first bishop. Gibraltar contains about 16,000 Catholics; 46 priests, of whom 19 are secular; and 7 churches and chapels.

Hajdu-Dorogh, Diocese of (Hajdu-Doroghensis), Greek Rite, erected on 8 June, 1912, for the Catholics of pure Greek Rite scattered through Hungary. The diocese has been endowed by the Hungarian Government, and is under the jurisdiction of the Propaganda. It comprises 8 parishes in Eperies, 70 in Munkacs, 35 in Fogaras, 1 in Gran, 44 in Grosswardein (Greek), and 4 in Szamos-Ujvár. After three years the sole liturgical language is to be ancient Greek. Hajdu-Dorogh is suffragan to the Latin See of Gran. See "Acta Apost. Sedis", IV (1912), 429–35.

Lipa, Diocese of (Lipensis), suffragan of Manila, erected on 10 April, 1910, comprises the Provinces of Batangas, Laguna, Mindoro, Tayabas, with the districts of Infanta and Principe having an area of 12,208 sq. miles. Tayabas was formerly part of the Diocese of Nueva Cáceres. The diocese contains 75 priests, of whom several in Mindoro are Augustinians, and a few in Laguna, Minims; 72 churches and a number of mission chapels, and about 650,000 Catholics. The first bishop is Mgr. Giuseppe Petrelli, born in the Diocese of Fermo, Italy, 1871; appointed 12 Apr., 1910; consecrated 12 June, 1910.

Lourdes (Lapurdensis).—As the sanctuary of Our Lady of Lourdes is situated in the Diocese of Tarbes, the name of Lourdes, by a Decree of 29 March, 1912, has been added, merely *ad honorem*, to that of Tarbes in the official title of the see.

Matanzas, Diocese of (Matanzensis), in Cuba, suffragan of Santiago de Cuba; erected on 10 Dec., 1912, comprises the Province of Matanzas formerly part of the Diocese of San Cristóbal de la Habana. The town of Matanzas lies 54 miles east of Havana and has a population of 36,000. The first bishop is the Right Rev. Charles Warren Currier, born in St. Thomas, West Indies, 22 March, 1857, ordained 24 Nov., 1880, at Amsterdam, Holland, and consecrated at the Collegio Pio Latino Americano, Rome, on 6 July, 1913.

Montesclaros, Diocese of (Montesclarensis), in Brazil, suffragan of Marianna, erected on 10 Dec., 1910. It was separated from the Diocese of Diamantina, and comprises the northern portion of the old diocese, lying beyond the rivers Jacquetahy, Jequitinbonha, Machubas, São Francisco, and Urucuja. The first bishop is Mgr. João Antonio Pimenta, b. at Capellinha, Minas Geraes, 12 Dec., 1859; ordained, 10 June, 1883; consecrated, 20 May, 1906, as coadjutor Bishop of São Pedro do Rio Grande do Sul and titular Bishop of Pentacomia. He was transferred to Montesclaros on 7 March, 1911.

Mont Laurier, Diocese of, Canada, erected 1 Aug., 1913, comprises the former northern part of the Diocese of Ottawa, with 30,000 inhabitants, 50 priests, and 36 churches. Mgr. F.-X. Brunet is the first bishop.

Natal, Diocese of (Natalensis), in Brazil, suffragan of Olinda; erected on 11 Nov., 1909. It comprises the State of Rio Grande do Norte, having an area of 22,196 sq. miles and a population of 407,000 inhabitants. This territory was formerly part of the Diocese of Parahyba. The town of Natal is a seaport, lying about 150 miles north of Pernambuco, and contains 13,700 inhabitants. The first bishop is Mgr. Joaquim Antonio de Almeida, b. at Goyaninha, Rio Grande do Norte, 17 Aug., 1868; ordained, 12 Dec., 1894; consecrated Bishop of Piauhy, 4 Feb., 1906; and transferred to Natal on 23 Oct., 1910.

Olinda, Archdiocese of (Olindensis), in Brazil. —On 5 Dec., 1910, the Diocese of Olinda (q. v.) was raised to the archiepiscopal rank. Its suffragan sees are Floresta, Fortaleza, Natal, and Parahyba. Mgr. Luiz Ramon da Silva Britto is the first archbishop.

San Miguel, Diocese of (Sancti Michaelis), in Salvador, suffragan of San Salvador, erected on 11 Feb., 1913. It is bounded on the north by Honduras, on the east by Honduras and the Bay of Fonseca, on the south by the Pacific Ocean, and on the west by the Río Lempa; thus it comprises the Provinces of San Miguel, La Unión, Morazan, and Usulután, formerly part of the Diocese of San Salvador. The town of San Miguel has a population of 25,000.

San Salvador, Archdiocese of (Santissimi Salvatoris).—By a Decree of 11 Feb., 1913, the Diocese of San Salvador (q. v.), was withdrawn from the metropolitan jurisdiction of Guatemala, and its territory divided into three parts; the western portion becoming the Diocese of Santa Ana, the eastern that of San Miguel, and the central retaining the name of San Salvador. Santa Ana and San Miguel were made suffragans to San Salvador. The archdiocese now comprises the Provinces of Cabañas, Chalatenanco, Cuscatlán, La Libertad, La Paz, San Salvador, and San Vicente. The first archbishop is Mgr. Antonio Adolfo Pérez, b. at San Salvador on 20 March, 1839.

Santa Ana, Diocese of (Sanctæ Annæ), in Salvador, suffragan of San Salvador, erected on 11 Feb., 1913; it comprises the western portion of the old territory of the Diocese of San Salvador, thus including the Provinces of Ahuachapán, Santa Ana, and Sonsonate. The town of Santa Ana has a population of 48,000, Sonsonate has 17,000.

Santissima Conceiçao do Araguaya, Abbey *nullius* of (Sanctissimæ Conceptionis de Araguayana), in Brazil, erected on 11 July, 1911. On 26 Aug., 1912, Mgr. Raymond–Dominique Carrerot, O. P., prior of the Convent of Conceição from 1900, was appointed first prelate. He was born at Pamiers, France, on 1 Jan., 1863, studied at Salamanca, was ordained in 1885; in 1887 he went to Brazil to evangelize the Indians. He was consecrated at Toulouse on 10 Oct., 1912. The boundaries assigned to the new prelature are: on the S. the Rio Tapirapé, on the E. the Araguaya from the mouth of the Tapirapé to the town of São João, where the Araguaya meets the Tocatins; on the N. the Tocatins as far as Jaraba thence a right line drawn to Alta Mira on the Xingu; on the W. the Xingu as far as the mouth of the Fresco, thence to the source of the Fresco, and then a right line to the source of the Tapirapé. This comprises the southeast corner of the State of Para and the northeast of the State of Matto Grosso, and roughly lies between 5° and 13. S. lat. and 49° and 53° W. long. The population consists mainly of Cayapos, Caraja, Taraja, and Chavante Indians. This mission was begun in 1896 and the town of Conceição founded by the Dominicans. There is a convent of Dominican Sisters at Conceição.

Simla, Archdiocese of (Simlensis), in India.—When this see was raised to the archiepiscopal rank in 1910, the Holy See postponed the designation of its suffragan sees. On 22 May, 1913, the new ecclesiastical province was completed and the Diocese of Lahore, and Prefecture Apostolic of Kafiristan and Kashmir were made suffragans of Simla.

A. A. MacErlean.

Dupré, Giovanni, sculptor, b. of remote French ancestry at Siena, 1 Mar., 1817; d. at Florence, 10 Jan., 1882. Dupré was in youth a woodcarver, and taught himself the art of sculpture. In 1836 he married. In a contest opened by the Academy he won first prize with his "Judgment of Paris", took his rank as a sculptor with the life-size recumbent figure of the dead "Abel" in marble (c. 1839), Pitti Palace, Florence, and followed this with the "Cain" (1840), also in the Pitti, the "Giotto", "Pius II" for the Church of S. Domenico, Siena, and the "S. Antonino", Florence. A period of ill-health was followed by renewed vigour, which resulted in the brooding "Sappho", considered one of his best subjects (1857), the so-called "Tazza", surrounded by figures in relief; the Ferrari monument in S. Lorenzo, Florence (1859); the "Putti dell' Uva" (the Grape Children); the "Addolorata" for Sta Croce, Florence (1860), and the much discussed relief of the "Triumph of the Cross" over the entrance to the same church. In 1863 Dupré touched high-water mark with the noblest of all his creations, the "Pietà", for the family tomb of the Marchese Bichi-Ruspoli in the cemetery of the

Misericordia, Siena. This group was awarded the Grande médaille d'honneur at the International Exhibition in Paris. The "San Zanobi" for the façade of the Duomo, the "Risen Christ" for the Dupré memorial chapel, the Cavour monument in Turin, the bronze bust of Savonarola in his cell at the monastery of S. Marco, Florence, and a number of minor works complete the list of Dupré's productions. His last work, the "St. Francis" inside the Cathedral of S. Rufino, Assisi, was finished by his eldest daughter and pupil, Amalia. Time failed him to execute the crowning figure of the Madonna for Sta Maria del Fiore. The sculptor left a volume of memoirs of great interest to artists and critics: "Pensieri sull'arte e ricordi autobiografici" (Florence, 1884–1906), tr. by F. Peruzzi (Edinburgh, 1886).

Frieze, *Giovanni Dupré* (London, 1886); Conti, *Del bello nel vero e dialoghi sull'arte* (Florence, 1880); Powers, *Giovanni Dupré and his Pietà* in *Ave Maria* (Feb., 1912).

M. L. Handley.

Dwight, Thomas, anatomist, b. at Boston, 1843; d. at Nahant, 8 Sept., 1911. The son of Thomas Dwight and of Mary Collins Warren, with his mother he became a Catholic in 1856. He attended Harvard College and graduated from its medical school in 1867. After studying abroad, he was appointed in 1872 instructor in comparative anatomy at Harvard, lectured also at Bowdoin, and in 1883 succeeded Oliver Wendell Holmes as Parkman professor of anatomy. Dr. Dwight's talent for organization enabled him to effect a needed reconstruction of the Harvard Medical School. In 1872 he published his "Frozen Sections of a Child", and in 1907 "A Clinical Atlas of Variations of the Bones of the Hands and Feet". He was also a frequent contributor to scientific journals. In the Warren Museum of Anatomy Dr. Dwight arranged a section of osteology which is considered the best in existence, and he enjoyed an international reputation as an anatomist. Long a zealous member of a conference of St. Vincent de Paul, he died president of the central council. In 1883 Dr. Dwight married Miss Sarah C. Iasigi of Boston and eight children were born to them. His "Thoughts of a Catholic Anatomist" (New York, 1911) is a valuable work of Christian apologetics, for neither in his life nor in his writings had Dr. Dwight any difficulty in reconciling faith and science.

Thomas Dwight

The American Catholic Quarterly Review (Jan., 1912); *America* (30 Sept., 1911); *Boston Medical and Surgical Journal* (4 Jan., 1912); *Anatomical Record* (Nov., 1911).

Walter Dwight.

E

Eguiara y Eguren, Juan José, b. in Mexico towards the close of the seventeenth century; d. 29 January, 1763. He received his education in the Jesuit College of San Ildefonso of Mexico and later was named rector of the University of Mexico. His learning was extensive, covering theology, canon law, philosophy, mathematics, and letters, to which was added an exceptional gift of oratory. Resenting the levity with which the famous Dean of Alicante, Manuel Martí, had characterized the attainments of the men of letters of the New World in his "epistolas latinas" printed in Madrid in 1735, denying them any merit, Eguiara, determined to vindicate the honour of his compatriots, began his work "Biblioteca Mexicana". He gave it this name because of his love of Mexico and thereby incurred the ill-will of the other Spanish-American provinces. He published the first volume, which comprised the letters A, B, and C, and left in manuscript many biographies down to J. In the preface he refutes the charges of Dean Martí with much spirit and patriotism. The "Biblioteca Mexicana" is written in Latin and, besides the fact that it is incomplete, a certain pomposity of style detracts from its merits. Notwithstanding this it has been extremely valuable, being the first work of this kind published in Mexico and perhaps in the whole of Spanish-America. Eguiara was elected Bishop of Yucatán, but resigned the dignity to continue his literary work. Besides the work already mentioned, the complete title of which is "Biblioteca Mexicana sive eruditorum historia virorum qui in America Boreali nati, vel alibi geniti, in ipsam domicilio aut studiis asciti, quavis lingua scripto aliquid tradiderunt. Ferdinando VI Hispaniarum Regi Catholico, Nuncupata Mexici 1755", he published "Panegíricos", printed separately in Mexico (1727–57); "Elogios fúnebres" (1755–66); "Prælectiones" (Mexico, 1746); fourteen volumes in theological and juridical questions; twenty volumes of sermons and instructions; and several other treatises.

Beristain, *Biblioteca hispano-americana* (Amecameca, 1883); *Diccionario enciclopédico hispano-americano* (Barcelona, 1893).

Camillus Crivelli.

Elbel, Benjamin, a first-class authority in moral theology, b. at Friedberg, Bavaria, in 1690; d. at Söflingen in 1756. He belonged to the Strasburg Franciscan province, was lector of theology, and held high positions in the order. His classical work, "Theologia moralis decalogalis et sacramentalis" (Venice, 1731), passed rapidly through several editions, and has recently been brought up to date by Irenæus Bierbaum, O.F.M., under the title "Theologia moralis per modum conferentiarum auctore clarissime P. Benjamin Elbel . . . " (3 vols., Paderborn, 1891–92). Elbel advocates probabilism. His doctrine is sound and solid; his style simple and unassuming. He shows admirable facility in giving exact and lucid expression to abstract principles, and in applying them to strikingly practical cases. The eminent qualities of his work have elicited praise from all theologians. It is constantly referred to by St. Alphonsus, and has been largely copied by modern writers.

Hurter, *Nomenclator lit.*, IV (3rd ed.), 1635; Eubel, *Geschichte der oberdeutschen Minoritenprovinz* (Würzburg, 1886); see also preface to Bierbaum's edition (mentioned above).

Thomas Plassmann.

English Hierarchy, Reorganization of the.—On 29 Sept., 1850, by the Bull "Universalis Ecclesiæ", Pius IX restored the Catholic hierarchy in England which had become extinct with the death of the last Marian bishop in the reign of Elizabeth. Westminster became the metropolitan see and its occupant the lawful successor of the Catholic archbishops of Canterbury. The suffragan sees were Southwark, Hexham (changed to Hexham and Newcastle in 1861).

Beverley, Liverpool, Salford, Shrewsbury, Newport and Menevia, Clifton, Plymouth, Nottingham, Birmingham, and Northampton. In 1878 Beverley was divided into the two new Dioceses of Leeds and Middlesborough. And in 1895 Wales, except Glamorganshire, was separated from the Dioceses of Newport and Menevia, and of Shrewsbury, and formed into the Vicariate of Wales. The vicariate was erected into the Diocese of Menevia in 1898. The Diocese of Portsmouth was formed in 1882, by the division of the Diocese of Southwark into the Dioceses of Southwark and Portsmouth. Thus, the province of Westminster having fifteen suffragan sees was numerically the largest in the world. By letters Apostolic, "Si qua est", of 28 Oct., 1911, Pius X erected the new provinces of Birmingham and Liverpool. With Westminster remained the suffragan Sees of Northhampton, Nottingham, Portsmouth, and Southwark; to Birmingham were assigned those of Clifton, Newport, Plymouth, Shrewsbury, and Menevia; and to Liverpool, Hexham and Newcastle, Leeds, Middlesborough, and Salford.

It had for many years been felt that some such division would have to be made, but there had always been the fear of causing disunion thereby, especially if it meant as in pre-Reformation times a division between north and south. Such a result was obviated by ignoring the precedent of York and Canterbury, and arranging for three instead of two provinces; and also by the grant in the Apostolic Constitution of "certain new distinctions of preeminence, for the preservation of unity in government and policy, to the archbishop of Westminster for the time being, comprised under the following three heads: He will be permanent chairman of the meetings of the Bishops of all England and Wales, and for this reason it will be for him to summon these meetings and to preside over them, according to the rules in force in Italy and elsewhere. (2) He will take rank above the other two Archbishops, and will throughout all England and Wales enjoy the privilege of wearing the Pallium, of occupying the throne, and of having the cross borne before him. (3) Lastly, in all dealings with the Supreme Civil Authority, he will in his person represent the entire Episcopate of England and Wales. Always, however, he is to take the opinion of all the Bishops, and to be guided by the votes of the major part of them". Thus, though the Archbishop of Westminster was vested with more powers and privileges than primates usually enjoy, unity of action has been safeguarded. The grouping of the dioceses is rather curious. Instead of the natural division into a northern, a midland, and a southern province, formed by drawing a line from the Humber to the Mersey, and another from the Wash to the Bristol Channel, the Westminster or eastern province and the Birmingham or western province reach from the south-east and south-west to the Humber and Mersey respectively. In this way the northern province is contiguous to the other two, bringing all three into closer intercommunication. It is interesting to note that in 787 an attempt was made to have a third province with the metropolitan at Lichfield, but in 803 it was abandoned and the bishops of central England were again made subject to Canterbury.

The English hierarchy was reorganized to "promote the greater good of souls and the development of the Catholic religion". And before new sees could be formed it was felt necessary to erect more ecclesiastical provinces out of the already abnormal extensive province of Westminster. That this was the object in view seems clear from the concluding words of the Bull: "We have reserved to ourselves the taking of further measures in this matter of the re[illegible]stitution of English dioceses, as shall seem op[illegible]e, and as experience may suggest and the good of souls require." In accordance with the instructions of the Constitution the present Archbishop of Westminster, Francis Cardinal Bourne, executed these new ordinances by Decree dated 1 Dec., 1911, which was ordered to be read at the meetings of the metropolitan and other cathedral chapters throughout England and Wales.

The Catholic Directory (1851-1912), passim.

ARTHUR JACKMAN.

Epiphanius of Constantia. See SALAMIS, EPIPHANIUS OF, Vol. XIII, p. 393.

Ernakulam, VICARIATE APOSTOLIC OF, in India.—In May, 1887, the churches of Syrian Rite in Malabar were separated from those of the Latin Rite and formed into the Vicariates of Trichur and Kottayam under European prelates. In response, however, to the petitions of the Syrian Catholics desirous of obtaining bishops of their own race and rite, Leo XIII by his Brief "Quæ Rei Sacræ" (28 July, 1896) divided the territory anew into three vicariates: Trichur, Changanacherry, and Ernakulam. The last comprises all the churches of Syrian Rite between the Chalakudy River and Lake Vempanatu, excluding the Suddhist churches of Bramangalam, Caringoth, and Chumkam. The Suddhists are Syro-Malabar Christians, descended from the fourth-century Syrian immigrants; they were formed into a distinct ecclesiastical unit on 29 Aug., 1911, when the Vicariate Apostolic of Kottayam was revived for them. The Vicariate of Ernakulam contains about 814,000 inhabitants, of whom 101,400 are Catholics; the chief language spoken is Malayalam. Mgr. Aloysius Pareparambil, titular Bishop of Tio (b. on 1 Aug., 1848, named first vicar Apostolic on 11 Aug., 1896), was consecrated at Kandy, Ceylon, on 25 Oct., 1896, and resides at Ernakulam. On 29 Aug., 1911, Mgr. Augustine Kaudatkil was appointed coadjutor bishop. There are 81 parish churches, 20 chapels with resident pastors, 112 secular priests, 32 divinity students at Puthenpally and 11 at the Papal Seminary, Kandy, Ceylon; 6 convents, 116 native Carmelite Tertiary nuns and 28 postulants; 2 catechumenates; 1 orphanage with 25 orphans; 7 boarding-schools with 267 pupils, 201 primary and secondary schools with 12,386 pupils; 412 converts in 1911; 39 Jacobite churches with 32,000 members; 1 industrial school. In the printing-press attached to this school there are published the "Messenger of the Sacred Heart" (monthly) and "Sathianadam" (weekly), both in Malayalam; "Eucharist and Priest", an English monthly periodical of the Priests' Eucharistic League, and "Promptuarium Canonico-Liturgicum", a Latin monthly for the missionary clergy. There is a Lazarist community of 3 Fathers and 1 lay brother at Thotacam. The Syro-Chaldaic Carmelite Congregation of Malabar has 4 convents and 31 members in the vicariate; this institute, the first of its kind in India, was begun at Mannanam in 1831. The first priests were professed on 8 Dec., 1855, and on 1 Oct., 1860, the congregation was affiliated to the Discalced Carmelites. Its rules and constitutions were approved by the Holy See tentatively on 1 Jan., 1895, and definitively on 12 March, 1906.

Catholic Directory of India (Madras, 1913).

A. A. MACERLEAN.

Eugenics, THE CHURCH AND.—Eugenics literally means "good breeding". It is defined as the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally. Both the word and the definition were fixed by Sir Francis Galton, the founder of the movement. The science has two chief divisions, namely, heredity and environment. Galton believed that heredity was by far the more important. He derived his main idea from the breeding of the race-horse. Just as we can breed horses for points, so also, it is contended, can we breed men for points. The eugenics movement, however, consists of more than study. It includes public action in the way of legislation, administration, and the influencing of human conduct.

Galton was born in 1822. His parents were people of means, and so he was enabled to receive a very liberal education and to devote his life to scientific research. He was educated at King Edward's School, Birmingham, and Trinity College, Cambridge. He travelled in Syria and Central Africa. Charles Darwin was his cousin, both being grandsons of Dr. Erasmus Darwin. As early as 1865 Galton began his work of measuring the human faculties and of tracing similarities and differences in definite families through several generations. He founded several anthropometric laboratories. The chief of these is now carried on under Professor Karl Pearson at University College, London. Galton was much impressed by the hereditary phenomena of the Fellows of the Royal Society. From the information which he collected concerning their families he formed the basis of his future research. He also made use of the stud-book of the basset-hounds belonging to Sir J. E. Millais. His earlier studies led him to formulate what he called the ancestral law. According to this, the contribution to the making of any one individual is by each parent one quarter, by each grandparent one sixteenth, and so on. In 1869 he published his "Hereditary Genius, an Inquiry into its Laws and Consequences". In this he essayed to show a law of distribution of ability in families. In each group of ten illustrious men who have illustrious relations, there are three or four eminent fathers, four or five eminent brothers, and five or six eminent sons Hence it is inferred that by mating eminent people with eminent people, we can produce eminent people.

It has been objected, however, that such breeding would make the race unbalanced. All the good, few in number, would be at the top, and all the bad, many in number, at the bottom. Galton replied to this criticism with his "law of regression towards mediocrity". A lower stratum, he said, would produce an offspring, on the whole, superior to itself. This in turn would produce a still better offspring, and so on until mediocrity was reached. Then more careful artificial selection would be needed. During the last ten years, through the work of Professors Bateson and Biffen of Cambridge, the principles of Mendelism have been brought into the question. These threaten to modify Galton's law of regression towards mediocrity, and indeed to nullify his ancestral law. The permanence of dominant qualities and the disappearance of recessive qualities (see MENDEL, MENDELISM) show that experiments are of little value which have not been spread out over at least three generations. Mendelian experiments, however, on human beings have not yet been conspicuously successful. Owing to disturbing and amplifying factors only few normal characters, eye-colour for instance, have been demonstrated to follow Mendelian laws. Abnormal characters can be more easily verified. Deaf-mutism, for instance, acts as a recessive. Selection implies rejection. Thus the science is divided into positive eugenics and negative. The one encourages parenthood of the fit or worthy, whilst the other discourages parenthood of the unfit or unworthy. Thus eugenics concerns itself largely with selection in marriage and with the exercise of the marital function. Negative eugenics also seeks to eradicate the racial defects of alcohol, venereal disease, lead poisoning, feeble-mindedness, and consumption. But the Church, too, has a doctrine concerning marriage and its use, and also a doctrine and a method of dealing with racial defects. The Church therefore has no fault to find with race culture as such. Rather does she encourage it. But she wishes it carried out on right lines.

The root difference between Catholic teaching and that of modern eugenics is that the one places the final end of man in eternal life, whilst the other places it in civic worth. The effectual difference is that the Church makes bodily and mental culture subservient to morality, whilst modern eugenics makes morality subservient to bodily and mental culture. But we must admit that modern eugenics shows a growing tendency to acknowledge the claims of religion. Dr. Saleeby is an advance on Galton, and Professor Whetham is an advance on Saleeby. In dealing with racial poisons, the Church provides the most radical remedies. Against alcohol she sets the virtue of temperance, against white-lead the virtue of justice, against venereal disease the virtue of purity. She provides for proper selection in marriage by setting impediments against unworthy marriages. The spirit life of the married pair and of the children is protected by the prohibition of mixed marriages. The proclamation of banns protects the parties against possible fraud or mistake. The requirement of consent of parents tends to promote prudent marriages. The impediment of a previous engagement unreleased is a safeguard against rash promises and heartless breach of promise. The impediments of consanguinity and affinity are universally acknowledged to have a great eugenic value. Moreover, since the most necessary and most difficult eugenic reforms consist in the control of the sex appetite, the practice of celibacy is an important factor in race culture. It is the standing example of a Divinely aided will holding the sensual passion in check.

The crux of the eugenic question is in the proposals for segregation and sterilization. Both may be either voluntary or compulsory. The aim is to prevent defectives from propagating their kind. Segregation means not only the separation of defectives from the rest of the community but also separation of the sexes from each other amongst the defectives themselves. Sterilization is a surgical operation by which the subjects are made incapable of procreation. Formerly it consisted of castration in men and excision of the ovaries in women. But recently two much simpler operations have been discovered, namely, vasectomy for men and ligature of the Fallopian tubes (Kehrer's method) for women. They are not grave when considered as dangerous operations, but they are grave as regards their moral effects. Herein lies the difficulty of judging them. The Holy Office has not yet given any decision concerning them. Speculatively speaking, therefore, the question is open. The following, however, may be taken to be the prevalent teaching of Catholic theologians and physicians. Vasectomy or ligature of the Fallopian tubes is no remedy against concupiscence; and even if it were, mutilation could not be permitted as a means of avoiding temptation. The operation would open the door to immoral practices which would constitute a worse evil than the one avoided. Being in itself slight and almost painless, it would be useless as a punishment for criminals or as a deterrent for others. If the principle were admitted it would encourage the abuse of matrimonial relations. The welfare of the State, if seriously threatened by the degenerate, could be better protected by segregation. Therefore the operation is not permissible, except as a necessary means to bodily health, and consequently except for this necessity may not be performed even with the patient's consent. The Church has never regarded the marriage of degenerates as unlawful in itself: they cannot be deprived of their right without a grave reason. Even eugenists like Dr. Saleeby and Dr. Havelock Ellis disapprove of compulsory surgery. As for compulsory segregation it seems to be both right and good, provided that all due safeguards are taken in respect of the grades of feebleness. The spirit of the Church is to extend rather than curtail the freedom of the individual. The Catholic conscience guards against the State being unduly exalted at the expense of the family. The latest activity of the eugenics movement was the First International Congress held in London in 1912. It was divided into four chief divisions: (1) The bearing upon eugenics of biological research, (2) the bearing upon eugenics of sociological and historical research, (3) the bearing upon eugenics of legislation and social customs, (4) the consideration of the practical applications of eugenic principles. See MARRIAGE; MENDEL, MENDELISM.

GALTON, *Hereditary Genius* (London, 1869 and 1892); IDEM, *Human Faculty* (London, 1883); IDEM, *Record of Family Faculties* (London, 1884); IDEM, *Natural Inheritance* (London, 1889); GALTON AND SCHUSTER, *Noteworthy Families* (London, 1906); GALTON, *Essays in Eugenics* (London, 1909); IDEM, *Memories of My Life* (London, 1908); SALEEBY, *Parenthood and Race Culture* (London, 1909); IDEM, *The Methods of Race Regeneration* (London, 1911); THOMPSON, *Heredity* (London, 1908); BATESON, *The Methods and Scope of Genetics* (London, 1908); IDEM, *Mendel's Principles of Heredity* (London, 1909); PEARSON, *National Life from the Standpoint of Science* (London, 1905); IDEM, *The Scope and Importance to the State of the Science of National Eugenics* (London, 1907); CRACKENTHORPE, *Population and Progress* (London, 1907); RENTOUL, *Race-Culture or Race-Suicide* (London, 1906); ELLIS, *The Problem of Race Regeneration* (London, 1911); NEWSHOLME, *The Declining Birth Rate* (London, 1911); FOREL, *Die sexuelle Frage* (Munich, 1907), tr. MARSHALL (London, 1910); DAY, *Marriage, Divorce and Morality* (London, 1912), GERRARD, *Marriage and Parenthood* (New York, 1910); IDEM; *The Church and Eugenics* (London and New York, 1912); IDEM in *Catholic World* (June, 1912); SLATER in *Irish Theol. Quart.* (October, 1911); *De liceitate vasectomiæ* in *American Eccl. Rev.* (1910–13); *The Eugenics Review*.

THOMAS J. GERRARD.

F

Fiji, VICARIATE APOSTOLIC OF, comprising the islands belonging to the Fiji Archipelago. This archipelago forms the central portion of Western Polynesia, and extends between 15° and 20° South latitude and between 170° and 180° West longitude. It includes about 250 islands, of which some 90 are inhabited; its total land area is 7435 square miles, while the population in 1911 was 139,541 (3707 Europeans; 87,096 Fijians; 4286 Indians; the remainder of other eastern races). The islands were discovered by Captain Cook in 1773. There was, however, little European intercourse with them until the arrival of Wesleyan missionaries in 1835, and the first thorough survey was that of the United States Exploring Expedition of 1840. After long internecine troubles the government of the islands was unconditionally ceded by the native chiefs to Great Britain in 1874. The Fijians belong to the Melanesian (Papuan) stock, much crossed with Polynesian strains, and are in many ways superior (physically and mentally) to other branches of the same family. Their religion, which is being rapidly displaced by Christianity, is a species of ancestor-worship; the spirits of their chiefs, heroes, and other ancestors are included among the gods of subordinate rank, although they are esteemed to be still liable to human passions and even to death. Besides the malicious deities (of whom there are many), the natives have four classes of gods. While the most widely worshipped deity is Ove, who is regarded as the maker of all men, Ndengei undoubtedly occupies the most impressive place in the native pantheon. This deity is worshipped under the form of a serpent, and to him spirits proceed immediately after death for purification or to receive sentence. To reach the judgment seat of Ndengei, however, the spirit must pass an ever-vigilant giant armed with a mighty axe, and if wounded it may not present itself before Ndengei. Whether the spirit escapes unscathed or not is unfortunately ascribed to a stroke of luck (not to previous conduct during life), and to this want of any just notion of religious or moral obligation may be traced the many revolting practices which were until late years almost universally cultivated among the unchristianized natives (cannibalism, the putting to death of parents when they were advanced in years, suicide, immolation of wives at the funerals of their husbands, human sacrifices, etc.).

The Fiji Islands were included in the territory of the old Vicariate Apostolic of Central Oceania, created by Propaganda in 1842. The first Catholic mission in Fiji was founded in 1844, and on 10 March, 1863, the territory was erected into a prefecture Apostolic. On 5 May, 1887, the present vicariate was established and entrusted to the Marist fathers. The first and present vicar Apostolic is the Right Rev. Julian Vidal, D.D., S.M., titular Bishop of Abydos (consecrated 27 Dec., 1887). Catholic missions have been already established on the islands Viti Levu, Ovalau, Vanua Levu, Tavenui, Kavavu, and Rotuma, the official residence of the vicar Apostolic being at Suva on the first mentioned island. The latest statistics for the vicariate show: 30 priests (Marist fathers), who tend 18 central stations and 273 villages; 11 Little Brothers of Mary (Marist brothers), who have charge of a boarding and day school at Suva, of a seminary and college at Cawaci, and of an English school for natives at Rewa; 24 European and 31 native Sisters of the Third Order of Mary (with 14 houses; novitiate at Solevu), who conduct the majority of schools for girls; 8 sisters of St. Joseph of Cluny (2 houses), who conduct the parochial school at Suva; 10 Sisters of the Holy Name of Mary (Marist Sisters), who have charge of the schools and orphanage at Levuka, a school at Ba, and assist the Marist brothers in the seminary and college at Cawaci; 12 native brothers (novitiate at Loretto) in 4 communities. The English college at Cawaci for the training of catechists and the children of the chiefs has on its roll 42 catechists, 80 boys, and 12 girls. In the central stations the Marist brothers and sisters teach reading, writing, etc., as well as religion, to 500 boys and 450 girls, while in the villages 315 catechists give elementary instruction to about 2000 children. The churches and chapels number 65, and the total Catholic population is about 12,000 (300 Europeans). A station for lepers is conducted on Makogai Island by one Marist father and two sisters of the Third Order of Mary.

Australasian Catholic Directory (Sydney, 1912); THOMSON, *The Fijians* (London, 1908); PIOLET, *Missions cath. franç.*, IV (Paris, 1902), 183-220.

MOIRA K. COYLE.

Fischer, ANTONIUS, Archbishop of Cologne and cardinal, b. at Jülich, 30 May, 1840; d. at Neuenahr, 30 July, 1912. The son of a professor, he was educated at the Friedrich Wilhelm *Gymnasium* at Cologne, making his theological studies at the University of Bonn and the Academy of Münster. Ordained priest, 2 Sept., 1863, he was for twenty-five years professor of religion at the *Gymnasium* at Essen. In 1886 he received his doctorate at the University of Tübingen, his thesis being "De salute infidelium". He was preconized titular Bishop of Juliopolis, 14 Feb., 1889, and was thenceforth associated in the administration of the Diocese of Cologne as assistant to the auxiliary Bishop Baudri, then very old. When Baudri died (29 June, 1893), Fischer succeeded him; in 1901 the See of Cologne became vacant by the death of Mgr. Theophilus Simar, and Fischer was appointed archbishop (26 Nov., 1902). On 23 June, 1903, Pius X made him a cardinal. During the ten years of his episcopate Cardinal Fischer consecrated in the diocese several hundred churches and more than one thousand altars. He was a most devoted protector of the religious orders, and the confidence placed in him by the Government was singularly beneficial to the spread of Catholic life. On several occasions during religious or national celebrations he spoke of William II in very warm terms, which caused much comment. Greatly attached to the interests of workingmen, at the Congress of Liège in 1890 he called for the intervention of the State in matters of labour legislation. Addressing himself to the workingmen, he declared "Aspiration towards progress, towards the betterment and preservation of earthly well-being is deeply enrooted in human nature and does not contradict the Christian moral laws." On 13 Nov., 1905, he advised the Catholic miners assembled in Congress at Essen to co-operate with non-Catholic workmen in the discussion of common economic questions. He was likewise the defender with the Holy See of Christian interdenominational syndicates, whose headquarters were at München-Gladbach, and he exerted himself to counterbalance the influences brought to bear in behalf of purely sectarian syndicates by the Catholics of Berlin, the Bishop of Trier, and the Cardinal-Bishop of Breslau.

Kölnische Volkszeitung (August, 1912); *Germania* (August, 1912).

GEORGES GOYAU.

Foley, HENRY, b. at Astley in Worcestershire, England, 9 Aug., 1811; d. at Manresa House, Roehampton, 19 Nov., 1891. His father was the Protestant curate in charge at Astley. After his early education at home and at a private school at Woodchester, Henry was articled to a firm of solicitors in Worcester, and, in course of time, practised as a solicitor, at first in partnership with another, then by himself. Under the influence of the Oxford Movement he was led to embrace the Catholic Faith in 1846, and five years later, on the death of his wife Anne, daughter of John Vezard of Gloucestershire, he sought admission as a lay brother into the Society of Jesus. Urged to enter as a scholastic and to prepare for the priesthood, he said it was Our Lady's wish that he should be a lay brother. For thirty years he occupied the post of lay brother *socius* to the English provincial, during which time he produced his gigantic work, "The Records of the English Province of the Society of Jesus" (8 octavo volumes), a compilation of immense labour and original research and an invaluable store of historical detail put together with a persevering assiduity rarely found even in the most painstaking of historians. Brother Foley deserves to share with Father Henry More the title of historian of the Society. He also wrote "Jesuits in Conflict", a work describing the sufferings of some of the English Jesuit confessors of the Faith. As a religious, Brother Foley was a model of every virtue. His bodily austerities were remarkable, while his spirit of prayer led him at all free moments to the chapel.

Letters and Notices of the English Province, S.J., XXI, 282 sqq.; *Litteræ annuæ prov. anglic. S.J.* (1892).

P. J. CHANDLERY.

G

Gardar, ANCIENT SEE OF. See GREENLAND.

Gloria, Laus et Honor, a hymn composed by St. Theodulph of Orléans in 810, in Latin elegiacs, of which the Roman Missal takes the first six for the hymn following the procession on Palm Sunday (the use to which the hymn was always dedicated). The first couplet,

Gloria, laus et honor tibi sit Rex Christe, Redemptor,
Cui puerile decus prompsit hosanna pium,

is sung by chanters inside of the church (the door having been closed), and is repeated by the processional chorus outside of the church. The chanters then sing the second couplet, the chorus responding with the refrain of the first couplet, and so on for the remaining couplets until the subdeacon strikes the door with the staff of the cross, whereupon the door is opened, the hymn ceases, and the procession enters the church. The words of the refrain ("puerile decus") suggested the assignment of the hymn in the Middle Ages to boy chanters (thus at Salisbury, York, Hereford, Rouen, etc.). The hymn is founded on Psalm xxiii (Vulgate), 7-10; Psalm cxvii, 26; Matt. xxi, 1-16; Luke xix, 37-38.

MEARNS in JULIAN, *Dict. of Hymnology* (2nd ed., London, 1907), s. v. To this list of trs. add: DONAHOE, *Early Christian Hymns* (New York, 1908); *Missal for the Use of the Laity* (London, 1903). For the legend concerning its origin, see MEARNS, *loc. cit.;* KAYSER, *Beiträge z. Gesch. u. Erklärung der alten Kirchenhymnen* (Paderborn, 1886), 313-322, full text and much comment.

H. T. HENRY.

González, ZEFERINO, Dominican, cardinal, theologian, and philosopher, b. at Villoria in the Province and Diocese of Oviedo, Spain, 28 Jan., 1831; d. at Madrid, in the Dominican Convent of La Pasión, 29 Nov., 1894. On 28 Nov., 1844, in the College of Ocania González entered the Dominican Order, and a year later took his solemn vows. He was sent to Manila in 1848 to complete his studies, and in Jan., 1853, he was made a lector of philosophy. The following year he was ordained priest. After teaching philosophy and theology for many years in the University of Manila, he returned to Spain in 1867, where, the year following, he was elected rector of Ocania College, discharging the duties of this office for three years. In 1874 he was named Bishop of Málaga, but, before taking charge of this diocese, he was consecrated bishop of the Diocese of Córdova in Oct., 1875. Eight years later he was removed to the archiepiscopal See of Seville, and in Nov., 1884, he was created cardinal by Pope Leo XIII, with Santa Maria sopra Minerva as his titular church. In May, 1885, Cardinal González was appointed to the primacy of Spain, was made Patriarch of the Indies, vicar-general of the army, and major-chaplain to the royal chapel. After many years of splendid service González, in Dec., 1889, resigned all his offices and dignities, except that of the cardinalate, and retired from active life. The remaining five years of his life were spent in study and prayer. He was honoured with medals of Isabella the Catholic and Charles III, he was appointed chancellor of Castile, was chosen as royal adviser, made a member of the Royal Academy of Languages, of History, of Political and Moral Sciences, and of the Roman Academy of St. Thomas Aquinas. Among his several works are: "Estudios sobre la filosofía de Sto Tomas"; "Estudios religiosos, politicos y sociales"; "Philosophia elementaria"; "Historia de la filosofía"; "La Biblia y la ciencia"; "La infalibilidad pontificia" (pamphlet); "Discurso de recepción en la Academia Española" (pamphlet); "Discurso de recepción en la Academia de Ciencias políticas y morales" (pamphlet).

Acta Cap. Ord. Præd. (Rome, 1885); HURTER, *Nomencl. lit.*, III (Innsbruck, 1895), 1499; VIGIL, *La orden de predicadores* (Madrid, 1884), 297.

CHAS. J. CALLAN.

Gotti, VINCENT LOUIS, cardinal and theologian, b. at Bologna, 5 Sept., 1664; d. in Rome, 18 Sept., 1742. He received part of his early education from the Jesuits, and at the age of sixteen entered the Dominican Order. He so excelled others in the study of philosophy that his superiors sent him to Salamanca, Spain, for the best possible training in the sacred sciences. Having completed his studies with great success he returned to Italy in 1688, and was sent to Mantua to teach philosophy in the convent of the order there. Hardly had he undertaken his duties when he was recalled to Rome by the master general to fill the chair of philosophy in the Minerva convent. Next he was ordered to establish a new course of philosophy at Bologna, where in 1695 he was made public professor of theology by the senate of the university. In 1708 he was elected prior of the Dominican convent at Bologna; re-elected in 1714; and, two years later, made superior of that entire province. In 1715 Clement XI appointed him general inquisitor of the Faith in the city of Milan. Although most unwilling to receive this appointment, Gotti zealously discharged its arduous duties for two years, when, after repeated requests, the pope released him from the office. Returning to Bologna, he was given the chair of polemical theology in the university, and in 1720 was, for the third time, elected prior of the convent there. On 30 April, 1728, Benedict XIII made him cardinal-priest, and appointed him Patriarch of Jerusalem. He was then made a member of nine different congregations, to all of which he gave his unremitting attention. With his many duties as cardinal, he never relaxed in the religious observances of his life, and found, moreover, ample time for much private study. He was present at the conclaves of Clement XIII and Benedict XIV.

Cardinal Gotti possessed an acuteness of intellect and a solidity of judgment altogether uncommon. A tireless student, he amassed a fund of knowledge, and acquired a facility of expression which placed him in the foremost ranks of the greatest minds of his time. Special tributes to his ability and sanctity of life were repeatedly paid by Popes Clement XI and XII, and Benedict XIII and XIV, by various members of the Sacred College, by Victor Amadeus II, and his son Emmanuel, and by the Princess Maria Clementine Sobieski.

Among the best known works of Gotti are: (1) "La vera chiesa di G. Christo dimonstrata dai segni et dai dogmi contro i due libri di Giacomo Picenino" (4 vols., Bologna, 1719), translated into Latin with added notes by Vincent Thomas Covi, O.P., and published at Milan (1734) and Bologna (1750); (2) "Concordia matrimonii cum ministro", which was published at Bologna in 1727 under the title, "Colloquia theologica polemica in tres classes distributa"; (3) "Theologia scholastico-dogmatica juxta mentem Divi Thomæ Aquinatis" (Bologna, 1727–35), which filled eight volumes and was divided into sixteen parts: the first part comprises the prolegomena and *loci theologici*, and all the rest follow the order of the "Summa" of St. Thomas, except the last part, which deals with the state of the soul after death, the end of the world, general judgment, etc.; this same work was again published at Venice in 1750. (4) "Veritas religionis christianæ et librorum, quibus innititur contra atheos, polytheos, idololatras, mohammedanos et judæos demonstrata" (3 vols., Rome, 1735–36); (5) "Veritas religionis christianæ ex genere, conceptu, ortu, gestis, mysteriis ac prodigiis Jesu Christi, necnon Virginis Deiparæ confirmata" (4 vols., Rome, 1737); ". . . . . ex mirabili ejus propagatione per apostolos et eorum gesta comprobata" (5 vols., Rome, 1737); ". . . . . ex prodigiis eius inter paganorum persecutiones augmento et mirabili constantia martyrum" (6 vols., Rome, 1738); ". . . . . ex devictis hæresibus directe eius veritatem impugnantibus" (7 vols., Rome, 1738–40).

HURTER, *Nomenclator*, II (Innsbruck, 1893), 1291 sqq.; ECHARD, *Script. Ord. Præd.*, II, 814; TOURON, *Hist. des homm.* [illegible] VI (Paris, 1749), 640.

CHAS. J. CALLAN.

Gracián (GRATIAN), BALTASAR, Spanish writer, b. at Belmonte, a suburb of Calatayud, Aragon, 8 Jan., 1601; d. at Tarragona, 6 Dec., 1658. He came of a noble family and was reared in the home of his uncle Antonio Gracián, licentiate at Toledo. His mother's name was Morales, and it is supposed that she and his father died when Gracián was a child. His three brothers, Felipe, Pedro, and Raimundo, entered religious orders, and Baltasar entered the Society of Jesus in 1619, being among the first to receive an education according to the principles of the Ratio Studiorum. He taught in various colleges of the order, and at the time of his death was rector of the College of Tarragona. He was on terms of intimacy with King Philip III. His correspondence with a gentleman of Huesca, Vincencio Juan de Lastanosa, is no longer extant. He is the author of a number of works which exercised a wide influence on the literature of his country by the extreme artificiality of their style. The subject matter of most of his works is the ideal Spanish gentleman. The critical exposition of the *stilo culto* Gracián adopted in his "Agudeza y arte de ingenio". He is best known through his "Oráculo manual ó arte de prudencia" (1647). This was his most finished work, the earliest known edition of which is in the British Museum. It has been translated into Italian, French, English, Latin, Hungarian, Polish, German and Dutch. His other works are "El Héroe" (Madrid, 1630); "El politico Fernando el Católico" (1641); "El Discreto", dedicated to Don Baltasar Carlos of Austria (Huesca, 1645); "El Criticón" (1st part, Madrid, 1650; 2nd and 3rd parts, Huesca, 1653); "El Comulgador", devotions for Communion (Madrid, 1655). The last named work, as also his eulogy of Ferdinand the Catholic, are exceptions to his usual choice of subject. Whatever may be thought of the evils of his style, it is a brilliant medium for his wisdom and frequently exalted sentiments.

JACOBS, *Introduction* to *The Art of Worldly Wisdom* (London, 1904); DUFF in *Fortnightly Review* (March, 1877); DE BACKER, *Bibl. de la Compagnie de Jésus;* FITZMAURICE-KELLY, *History of Spanish Literature* (London, 1898).

GERTRUDE DANA STEELE.

Griffin, MARTIN IGNATIUS JOSEPH, journalist, historian, b. at Philadelphia, 23 Oct., 1842; d. there, 10 Nov., 1911. In early manhood he was associated as contributor and editor with various Catholic publications. Appointed in 1872 secretary of the Irish Catholic Benevolent Union he founded and edited its organ from 1873 to 1894, first with the title the "I. C. B. U. Journal", and then as "Griffin's Journal". His articles on local Catholic history printed in this "Journal" led to the founding, 22 July, 1884, of the "American Catholic Historical Society" of Philadelphia, of which he was librarian at his death. In January, 1887, he began the publication of the "American Catholic Historical Researches", which he continued to edit till he died. An indefatigable delver into the byways of the past, he collected a large amount of original data that will be of much value and assistance to the historian of the development of the Church in the United States. His most important publications are the "History of Commodore John Barry" (Philadelphia, 1903), and "Catholics and the American Revolution" (3 vols., Philadelphia, 1907–1911). Monographs on the history of old St. Joseph's and several other Philadelphia churches (1881–1882), on Bishop Michael Egan, O. S. F. (1885), Thomas FitzSimons (1887), and "The trial of John Ury" (1899) preserve many details otherwise neglected. Mr. Griffin was also very active in the promotion of the cause of total abstinence, and of the building and loan associations that did so much good in the industrial community of his native city.

American Catholic Historical Researches (Philadelphia, April, 1912); *American Catholic Who's Who* (St. Louis, 1911); *Catholic Standard and Times* (Philadelphia), files.

Thomas F. Meehan.

Guadix, Diocese of (Guadicensis), in Spain, comprises the greater part of the Province of Granada and a portion of the Province of Almería. Acci (Accitum) was the name of the old city situated in the region of the Bastetanos, the capital of which was Baza. It is not known for certain whether it is of Phœnician or of early Spanish origin. According to Macrobius, the primitive inhabitants paid homage to Mars under the name of Neton. Julius Cæsar established the Roman colony called Julia Gemella. The legend of the Seven Apostolic men preserved in the Mozarabic Missal places the episcopal see of St. Torquatus in Guadix, and names him as one of the seven. The matron Luparia built a baptistery and primitive church. From then until 303, when Felix presided at the Council of Elvira, there is no record preserved of the Accitanian bishops. Liliolus attended the Third Council of Toledo in 589, and the names of the Accitanian bishops are to be found among those who attended the other Toletan councils; Clarencius at the fourth and fifth; Justus at the sixth; Julian at the eighth; Magnarius at the ninth and tenth; and Ricila, the last bishop whose name has come down to us before the Mohammedan invasion, at subsequent ones. In the Mozarabic period the diocese of Guadix continued to exist. Isidorus Pacensis mentions Frodoarius, who presided seven years over the See of Guadix. Quiricus assisted at the Council of Córdoba before 839. The Almohades, in the twelfth century, destroyed this together with the other Andalusian sees; it was not restored until the time of the Catholic sovereigns. Cardinal Pedro González de Mendoza, Archbishop of Toledo, erected the new see on 21 May, 1492, in virtue of the Apostolic commission of Innocent VIII granted on 4 August, 1486, restoring, by right of *postliminium*, the Apostolic rank possessed by the see previous to the Mohammedan invasion. The See of Baza, founded in 1306, was united to the See of Guadix in 1493. The modern cathedral, on the site occupied by the principal mosque, was commenced in 1710 and completed in 1796. The Seminary of St. Torquatus was founded by Bishop Juan José Fonseca in 1595; Charles IV founded an hospice in 1803, and the present hospital occupies the ancient Jesuit college. The present Bishop of Guadix is Mgr. Timotes Hernández Mulas, b. at Morales del Vino, in the Diocese of Zamora, 22 Aug., 1856, ordained in 1882, consecrated at Cuenca, 26 April, 1908, succeeded Mgr. Maximiano Fernández del Rincon y Soto Dávila in the See of Guadix. The diocese contains about 116,000 Catholics, 62 parishes, 87 churches, 87 chapels, and 162 priests. There is a Franciscan friary at Baza, homes of the Little Sisters of the Poor at Guadix and Baza, Presentation, Franciscan, Conceptionist, and Poor Clare nuns at Guadix.

Pedro Suárez, *Hist. del obispado de Guadix;* Flórez, *España sagrada*, III, IV, VII; *España, sus monumentos y artes: Granada* (Barcelona, 1885).

Ramón Ruiz Amado.

H

Haberl, Francis Xavier, historian of sacred music, editor, b. at Oberellenbach, Lower Bavaria, 12 April, 1840; d. at Ratisbon, 5 Sept., 1910. He made his classical and theological studies at Passau, Bavaria, where he was ordained priest, 12 August, 1862. Showing decided aptitude for music, he was given every opportunity for study of the art, and was entrusted with the direction of music in the seminary. From 1867 to 1870 Haberl resided in Rome, where he was active as choirmaster at the German national church, Santa Maria del Anima, and also made historical and archæological researches. From 1871 to 1882 he directed the choir at the Ratisbon cathedral, his incumbency forming one of the most brilliant periods in the history of this famous institute. In 1874 Haberl founded a school for church musicians at Ratisbon, thus realizing the desire of his predecessors and co-workers in the cause of church music reform. This school, which began with three professors, Dr. Haberl, Dr. Jacob, and Canon Haller, and only three pupils, has since become the centre whither priests and laymen from every country in Christendom have gone to equip themselves with the necessary knowledge to execute reform measures in their dioceses. By his foresight and practical wisdom Haberl not only secured permanency for the school in the shape of endowment, but he built next to it a church, dedicated to St. Cecilia, where pupils are given opportunities for practising the knowledge they have acquired in theory. In 1868 Haberl re-edited the Medicæa version of the Gregorian chant, and the Holy See declared his edition authentic and official for the universal Church. This form of the chant has since been superseded by the traditional version now in course of publication under the name of "Editio Vaticana".

As president of the St. Cecilia Society, which position he held from 1899 until his death, as editor of "Musica Sacra" and "Fliegende Blätter für Kirchenmusik", the official organ of the society, as the author of "Magister Choralis", now in the twelfth edition, and of innumerable articles on historical, theoretical, and scientific subjects, but especially as director of the school which he founded, Dr. Haberl was always the champion of the spirit and authority of the Church in musical matters and a bulwark against the modernizing tendencies of the present day. For thirty years he gathered data and material for a critical edition of the works of Palestrina, completed in 1908 in thirty-three volumes, the first ten of which were prepared by the joint labour of Th. de Witt, J. N. Rauch, Fr. Espagne, and Fr. Commer. A similar edition of the works of Orlando Lasso, undertaken by him in company with Dr. Sanberger, he left unfinished. In a time of frequent and vehement controversies, of which he was often the object, Dr. Haberl was always a model of charity.

Musica sacra (Ratisbon, 1910); *Fliegende Blätter für Kirchenmusik* (Ratisbon, 1910); Riemann, *Musiklexikon* (Leipzig, 1908).

Joseph Otten.

Hamar (Hamarcopia), Ancient See of (Hamarensis), in Norway, embraced Hedemarken and Christians Amt, and was formed in 1152 out of that of Oslo, when Arnold, Bishop of Gardar, Greenland (1124–52), was appointed first Bishop of Hamar. He began to build the now ruined cathedral of Christ Church, which was completed about the time of Bishop Paul (1232–52). Bishop Thorfinn (1278–82) was exiled and died at Ter Doest in Flanders. Bishop Jörund (1285–86) was transferred to Trondhjem. A provincial council was held in 1380. The last Catholic bishop, Mogens (1513–37), was taken prisoner in his castle at Hamar by Truid Ulfstand, a Danish noble, and sent to Antvorskov in Denmark, where he was mildly treated until his death in 1542. There were at Hamar a cathedral chapter with ten canons, a school, a Dominican Priory of St. Olaf, and a monastery of the Canons Regular of St. Anthony of Vienne.

Hansen, *Hamar og dets Biskopper* (Hamar, 1866); Ramseth, *Hamars Bys Historie* (ibid., 1899); Lange, *De norske Klostres Historie* (Christiania, 1856), 374–77, 389–91; *Historisk Tidsskrift*, 3rd series, I (Christiania, 1890), 113–40, 244–69, 277–334; III (Christiania, 1895), 379–411.

A. W. Taylor.

Harland, Henry, novelist, b. of New England parentage, at St. Petersburg, 1 Mar., 1861; d. at San Remo, 20 Dec., 1905. His father, Thomas Harland, of Norwich, Conn., was a New York lawyer of great ability. Henry attended the College of the City of New York. In 1881 he went to Harvard, where he studied theology for a year. The next year was spent in Italy, chiefly in the best social and artistic circles of Rome. Returning a Catholic at heart, he did not join the Church out of regard for his wife. Due at nine at his desk in the Surrogate's Court of New York, he rose at four a. m. and worked till eight on his first novel "As It Was Written" (New York, 1885). "Mrs. Peixada" and "The Yoke of the Thorah" followed. They form a sort of Jewish trilogy. His interest in the race grew out of his friendship for a young Hebrew. These and seven other successful novels were signed "Sidney Luska", a name and books which Harland, now a fastidious stylist, wished to sink in oblivion. Going to Paris in 1887, Harland and his wife soon settled in London. Their experiences he parodied in a play, "The Light Sovereign" (1889). Henry Harland for years wrote only short stories of exquisite workmanship for various reviews. Some of them are over-redolent of the Latin-Quarter: they have been collected in "Mademoiselle Miss" (London, 1893), "Grey Roses" (London, 1895), and "Comedies and Errors" (London, 1898).

The centre of a coterie of *littérateurs*, Harland projected a quarterly for them, the black and white work being done by Aubrey Beardsley (q. v.). Appearing in Jan., 1894, "The Yellow Book" made Harland and Beardsley the lions of the hour, and the vogue continued till Harland's failing health stopped the publication in 1897. In this year Harland and his wife were received into the Church. In 1898 appeared "The Cardinal's Snuff Box", a delightfully buoyant novel of Italian life. It is so pervaded with the beauty of the Catholic Faith (as are all Harland's writings from this on) that it has made converts. In 1902 was published his masterpiece, "The Lady Paramount", likened by John Oliver Hobbes to a Shakesperian comedy. In 1904 came "My friend Prospero", in the same charming vein. "The Royal End" (1909) was incomplete when Harland died. His wife finished it according to his notes. Despite ill health, Harland, always whimsically joyous, was, still more than Beardsley, a "boy who never grew up". At thirty his physician gave him two years to live, but he prolonged them to fourteen most fruitful ones. In sight of the home built by the family at Norwich, Conn., before 1776, Henry Harland lies buried near his people, but in consecrated ground, with a Roman cross at his head.

Glastonbury (Mrs. Henry Harland), *The Life and Works of Henry Harland* in *Irish Monthly* (Dublin, April, 1911), this, the only accurate account of Harland, is reprinted from *The Redwood* (Santa Clara, California); Burke, *Novels of Mr. Henry Harland* in *Cath. World* (New York, April, 1903); James, *The Story Teller at Large* in *The Fortnightly Rev.*, LXIX (London); *Athenæum* (London, 30 Dec., 1905); *The Times* (London, 22 Dec., 1905); *The Bookman*, XXII (New York, 1905–6), XXIX (1909); *The Lamp*, XXVI (New York); *Current Literature*, XL.

Regina Randolph Jenkins.

Hello, Ernest, French philosopher and essayist, b. at Lorient, Brittany, 4 Nov., 1828; d. at Kéroman, near Lorient, 14 July, 1885. His father belonged to the French judiciary and was at the time of his death councilor at the Court of Cassation in Paris. He bequeathed to his son, besides a share in the little ancestral patrimony, Kéroman, an honourable name and an invincible veneration and love for the truth. Ernest Hello was from infancy extremely frail of physique, and this delicacy of health, pursuing him through life, was a great obstacle in his labours and undoubtedly the source of the tinge of melancholy which underlies his writings. From his earliest years Hello manifested unusual power of intellect. At school at Rennes and later at the College Louis-le-Grand, in Paris, whence he graduated at the age of fifteen, he was first in his classes. In accordance with his father's wishes he read law, and was admitted after the most brilliant examinations, but refused to embrace the profession because of a decision of his comrades to the effect that a lawyer might not in conscience defend an unjust cause. Influenced by his admiration for Gratry and Lacordaire, he was attracted to theology and was instructed in this science by Abbé afterwards Bishop Baudry, then a professor at St-Sulpice. The thorough knowledge of principles which Hello thus acquired enabled him later to use his own powers of perception with perfect freedom and orthodoxy. In 1857 he married Zoë Berthier, daughter of an army officer and herself a writer of some ability. In the same year in conjunction with Georges Seigneur, he founded "Le Croisé", a daily paper devoted to the Catholic cause. Among his collaborators were Léon Gautier, Louis Veuillot, Père Ventura, Dubosq de Pesquidoux, Oscar Haward, and Numa Boudet. The success of the journal was almost immediate, but after two years it was abandoned, owing to some disagreement between the two founders. This was the great disappointment of Hello's life. Thereafter he wrote for the press at large in France, Belgium, and even the United States, "Le Propagateur" of New Orleans receiving some of his contributions.

Hello's first book, "Renan, l'Allemagne et l'Athéisme" (1858), was a refutation of Renan, who had just published his "Études d'histoire religieuse". The book was received with acclaim and recognized as accomplishing the defeat of the famous apostate, but, yielding to the temper of the times, Frenchmen continued to read Renan and soon forgot Hello. An enlarged edition of this work under the title "Philosophie et athéisme" appeared shortly after the author's death. It is, perhaps, the greatest of his works, exhibiting the full powers of his great mind, his remarkable grasp of basic truths, his perfect control of the instruments of philosophy and his own striking style. Hello made masterly translations of the writings of Bl. Angela of Foligno and of the mystic Ruysbroeck. Besides these his published works are: "L'Homme", "Physionomies des saints", "Contes extraordinaires", "Paroles de Dieu", "Plateaux de la balance", and "Le Siècle". "L'Homme" is looked upon by his critics as his chief work. It is a collection of essays arranged under the three heads, life, science, art, and united by the Catholic standpoint of their author and their bearing upon the different departments of human activity. Since his death his works have passed through several editions, the seventh edition of "L'Homme" appearing in 1905. Disdaining the spirit of compromise characteristic of his times Hello rejected the method inaugurated by Descartes and generally adopted in the systems of that day, making use, instead, of the principles of theology and philosophy as found in Scripture. His clear perception of fundamental principles joined to his simple, lofty style won for him a small but intelligent and appreciative audience through whom his influence has spread. The "Physionomies des saints" has been translated into English under the title "Studies in Saintship" (London, 1903). Translations of some of the essays in "Plateaux de la balance" appeared some years ago in "The Catholic Review" (St. Louis), but the individuality of his style defies successful translation.

Terre, *Ernest Hello* (Paris, 1895); Laserre, Preface to *L'Homme* and *Le Siècle* (Paris, 1905); Crawford, Introduction to *Studies in Saintship* (London, 1903); Barbey d'Aurevilly in *Les critiques ou les juges jugés* (Paris, 1885).

Susan Tracy Otten.

Herbert of Lea, Lady Elizabeth, authoress, and philanthropist, b. in 1822; d. in London 30 Oct., 1911

Lady Herbert was the daughter of General Charles A'Court, who was a member of Parliament as well as a soldier. while her uncle, who afterwards became Lord Heytesbury, was British ambassador at St. Petersburg. At the age of twenty-four Elizabeth A'Court, who moved in the best circles of early Victorian society, married one of the most promising and independent of the young politicians of the day, Sidney Herbert, the second son of the Earl of Pembroke. Naturally the wife made herself the sharer of her husband's interests. In the forties she was an ardent Peelite and, when young Herbert was made Secretary of War during the Crimean campaign, she became the ally and ardent helper of Florence Nightingale. In 1861 Sidney Herbert, shortly after being created Baron Herbert of Lea, died, leaving her a widow with four sons and three daughters. Two of her sons succeeded to the Earldom of Pembroke but only one of her children, who afterwards became by marriage Lady Mary von Hügel, followed Lady Herbert in her change of faith. This took place at Palermo in 1866 and was largely due to the influence of Manning, who had been the friend both of herself and of her husband. From the time of her conversion Lady Herbert became the centre and most zealous promoter of all Catholic charities and interests. The pen more especially was consecrated to the cause, and for many years she produced a large number of books in rapid succession, partly original and partly translations, which found for the most part a ready sale. Among the best known of these may be mentioned: "Impressions of Spain" (1866); "Cradle Lands", i. e. Egypt and Palestine (1867); "Wives and Mothers of the Olden Time" (1871); "Wayside Tales" (1880). Besides these there were several stories, some of them autobiographical and a number of Lives, mostly translated or abbreviated from French originals, e. g. those of St. Monica, St. John Baptist de Rossi, Mgr. Dupanloup, García Moreno, Mgr. de Mérode, etc. Lady Herbert was a familiar figure in Rome, which she visited annually until almost the close of her long life.

Apart from many autobiographical details incidentally included in her writings, see also *The Tablet* (4 and 11 Nov., 1911).

HERBERT THURSTON.

Hidalgo, MIGUEL, b. on the ranch of San Vicente in the district of Guanajuato, 8 May, 1753; executed at Chihuahua, 30 July, 1811. Hidalgo studied in the city of Valladolid, the present Morelia, and was ordained priest in 1778. He occupied the chair of theology and was later named rector of the College of San Nicholas, and finally appointed parish priest of Dolores in the state of Guanajuato. The town is now known as Dolores Hidalgo. He was a good French scholar and had read Rousseau, Beccaria, and Montesquieu. Manuel Abad y Queipo, afterwards canon and Bishop-elect of Michoacán, also an admirer of the French writers, was his warm friend, and, owing to their partiality for these writers, the Inquisition instituted secret proceedings against them in 1800, but they were not pressed. While Hidalgo was parish priest of Dolores he encouraged the cultivation of the grape vine and silk worm.

In 1810 a general wave of unrest swept over the whole of New Spain. Napoleon's invasion of Spain had fired the patriotism of the Spaniards, revealing to the creoles the meaning of patriotism and love of country. The taxes levied on the colonies for the benefit of the mother country also bred discontent. These were the impelling forces that led to Mexican independence. A committee was organized under the name of Academia Literaria, whose secret plan was to work to obtain independence from Spain, and after some hesitation on his part the Cura Hidalgo was induced to join it. Through the treachery of one of the members the committee and its workings were exposed to the colonial Government and the order was issued to seize all those connected with the plot. Hidalgo was warned by Doña Josefa Ortiz of the betrayal of the committee, and without further delay he declared openly for independence on 16 Sept., 1810, the day upon which Mexico celebrates the anniversary of the Declaration of Independence. Augmenting his forces by recruits, mostly Indians, who joined him along the line of march, and selecting the banner of the Virgin of Guadalupe for his standard, Hidalgo marched to the important city of Guanajuato. After a brief struggle, the Alhóndiga de Granaditas, where the municipal authorities and the Spanish citizens had taken refuge, was captured. Acts of violence and unwarranted pillage were committed which will ever remain a stain upon the memory of the perpetrators. Hidalgo then turned toward Valladolid. Manuel Abad y Queipo, Bishop-elect of Michoacán and former friend of Hidalgo, published an edict of excommunication against him and threatened with the same penalty, *ipso facto* incurred, all those who should follow him. Several of the bishops followed his example. The historian, Miguel Miguélez, O.S.A., remarks that "the intention was to discredit Hidalgo by whatever means possible, and if the latter erred in making use of religion to further the work of independence, the former were equally guilty in employing the same means to suppress it". The fact remains that these edicts were most unfavourably received, as the official deposition of Fray Simón de Mora, Mercedarian, made before the Inquisition, 20 Dec., 1810, amply bears witness.

From Valladolid Hidalgo turned his army towards the capital, and vanquished the colonial forces, commanded by Trujillo and Iturbide (the future emperor), on the mount of Las Cruces, a short distance from the City of Mexico. Notwithstanding this victory Hidalgo did not dare march on to the capital, but returned to Querétaro. He was overtaken and vanquished at Aculco by Calleja, who had come from San Luis Potosí at the urgent call of the Viceroy Venegas. The movement he had initiated had, however, spread throughout a greater part of the colonial possessions. After the defeat of Aculco Hidalgo went first to Valladolid and then to Guadalajara, where he established his headquarters. On 14 Jan. he was defeated by Calleja in the battle of Puente Grande near Guadalajara, and he surrendered the command of the army and retired to Zacatecas, and afterwards to Saltillo. He was captured on the charge of treason at Acatita de Baján and taken to Chihuahua with his followers, the principal ones being Allende, Aldama, and Jiménez, and after being degraded was shot.

MIGUÉLEZ, *La independencia de México* (Madrid, 1910); ALAMÁN, *Historia de México* (Mexico, 1849): PÉREZ VERDIA, *Compendio de la historia de México* (Mexico, 1911); ZÁRATE, *México á través de los siglos*, III (Barcelona).

CAMILLUS CRIVELLI.

Holar, ANCIENT SEE OF. See ICELAND.

Hopkins, GERARD MANLEY, Jesuit and poet, b. at Stratford, near London, 28 July, 1844; d. at Dublin, 8 June, 1889. His early education was received at Cholmondeley School, Highgate, where he gave evidence of fine intellectual endowments, scholarly tastes, and poetical gifts above the ordinary. The numerous conversions from Anglicanism to the Catholic Church in the middle of the nineteenth century together with the spirit of the Oxford Movement were not without their effect on the young student, and in October, 1866, he was received into the Church. In the following year he entered Balliol College, Oxford, having been prepared for his classical course by Walter Pater. Very soon his religious vocation manifested itself and he left the university, going to the Birmingham Oratory, where he spent a short time with Father Newman. In 1868 he entered the Society of Jesus. After ordination he was sent to Liverpool where his work lay among the poor of the slums of that city. His next post was that of preacher in London, after which he was stationed at St. Aloysius' Church, Oxford, where the Baron and Baroness de Paravicini have erected a memorial to him. In 1884 he was elected fellow of the Royal University of Ireland and appointed classical examiner at Dublin, where he died of a contagious fever. While still at school he had written verses of distinctive merit but in his ardour as a novice he destroyed his poems, a single fragment surviving, and he wrote no more for nearly ten years. The poetry which he subsequently wrote at various periods until the year of his death is of a very high quality. It resembles the poetry of Crashaw in its exuberance of language, its lyric qualities, and its daring metaphors. The poems have never been collected, but many of them have been published in various anthologies such as Beeching's "Lyra Sacra" and Miles' "Poets and Poetry of the Century".

Brégy, *The Poets' Chantry* (London, 1912), 70–88.

Blanche M. Kelly.

I

Illuminati (Alumbrados), the name assumed by some false mystics who appeared in Spain in the sixteenth century and claimed to have direct intercourse with God. They held that the human soul can reach such a degree of perfection that it contemplates even in the present life the essence of God and comprehends the mystery of the Trinity. All external worship, they declared, is superfluous, the reception of the sacraments useless, and sin impossible in this state of complete union with Him Who is Perfection Itself. Carnal desires may be indulged and other sinful actions committed freely without staining the soul. The highest perfection attainable by the Christian consists in the elimination of all activity, the loss of individuality, and complete absorption in God (see Quietism). The peasant girl known as La Beata de Piedrahita (d. 1511) is cited among the early adherents of these errors; but it is not certain that she was guilty of heresy. At Toledo, which was one of the main centres of Illuminism, Isabella of the Cross is said to have carried on an active propaganda. More celebrated was Magdalen of the Cross, a Poor Clare of Aguilar near Córdova, who, however, in 1546, solemnly abjured the heresy. So rapidly did the errors gain ground that the Inquisition proceeded with relentless energy against all suspects, even citing before its tribunal St. John of Avila and St. Ignatius of Loyola. In spite of this determined action, however, the heresy maintained itself until the middle of the seventeenth century and some of its features reappear in the Quietism of the Spaniard Michael de Molinos.

Menéndez y Pelayo, *Historia de los heterodoxos españoles* (Madrid, 1880), II, 521–585; III, 403–408; Schutz in *Kirchenlexikon*, s. v. *Erleuchtete;* Moroni, *Dizionario di erud. stor.-ecclesiastico.*

N. A. Weber.

Ingen-Housz, Jan, investigator of the physiology of plants, physicist, and physician, b. at Breda in North Brabant, 8 Dec., 1730; d. at London, 7 Sept., 1799. He attended the Latin school at Breda, studied at Louvain, and later at Leyden, medicine, physics, and chemistry, and received the degree of Doctor of Medicine, although when and where the degree was obtained is unknown. Originally (from 1757) he practised medicine at Breda, but after the death of his father and on the invitation of the royal physician John Pringle he settled in London (1765), where he became acquainted with William Hunter, Alexander Monro, and George Armstrong. He studied the inoculation of children for small-pox, then a new theory, under Armstrong, and became a zealous advocate of it. In the spring of 1768 he was called to Vienna to inoculate the imperial family, a task which he accomplished successfully, notwithstanding the hostility of the Viennese physician Anton de Haen. In 1780 he travelled from Vienna to Paris in order to make the acquaintance of Benjamin Franklin. The great veneration he felt for Franklin caused Ingen-Housz to determine to settle in America, but unexpected occurrences, a long illness, and the death of Franklin in 1790 prevented the carrying out of this plan. He returned, therefore, to London to regain his health, and to await the restoration of political peace before returning to Vienna. The remainder of his life was spent at London. In 1775 he married Agatha Maria Jacquin, sister of the Viennese botanist Nicholas Jacquin; the marriage was childless.

To Ingen-Housz is due the discovery of the exchange of gas in plants under the influence of light. The green parts of plants, especially the leaves, exhale oxygen and absorb carbonic acid. In the dark the green parts exhale carbonic acid. The latter process goes on almost continuously in the parts of plants that are not green, as well as in the flowers and fruits. Before this Joseph Priestly (1733–1804) had explained the exhalation of oxygen as a result of the growth of plants, but later he adopted the views of Ingen-Housz, without mentioning the latter; the same course was followed by Jean Senebier (1742–1809). Ingen-Housz discovered the vegetable character of algæ and introduced in microscopics the use of the cover glasses (mica-scales). Fired by Franklin's discoveries he devoted himself as early as 1757 to the study of electricity; the plate electrical machine is his invention. He supported the theory of Franklin's lightning conductor with a pointed tip, while in England a metal ball was used at the tip. Under his direction the palace and the powder-magazine at Vienna were equipped with Franklin's lightning-conductor. Mention should be made of his proposals concerning the construction of the ship's compass, the discovery that platinum is paramagnetic, the experiments begun with Franklin on the conduction of heat by metals, the discovery of oxyhydrogen gas, and the invention of an air pistol with electrical ignition. Besides introducing inoculation for small-pox into Austria Ingen-Housz proposed the inhalation of oxygen in diseases of the lungs.

His most important works are, in botany: "Experiments upon Vegetables Discovering Their Great Power of Purifying the Common Air in the Sunshine" (London, 1779; German, 1780, 1786–1790; Dutch, 1780; French, 1780, 1785); "An Essay on the Food of Plants and the Renovation of Soils" (London, 1796; German, 1798; Dutch, 1797); in physics: treatises in "Philosophical Transactions": "Easy Methods of Measuring the Diminution of Bulk, taking place upon the mixture of common and nitrous air, together with experiments on platina" (1776); "Electrical Experiments to Explain how far the Phenomena of the Electrophorus may be accounted for by Dr. Franklin's Theory" (1778); "On Some New Methods of Suspending Magnetic Needles" (1779); "Account of a New Kind of Inflammable Air or Gas". "Vermischte Schriften physisch-medizinischen Inhaltes", translated by Niklas Karl Molitor (Vienna, 1782; 2nd ed., 2 vols., 1784), contains all the papers which appeared in the "Philosophical Transactions". The same miscellany appeared in French and Dutch in 1785; "Miscellanea physico-medica", ed. Jo. Andreas Scherer (Vienna, 1795). Manuscript collections of letters are privately owned, excepting the letters to Franklin which belong to the "American Philosophical Society" of Philadelphia; 27 letters written by Ingen-Housz are in the Imperial Library at Vienna; Franklin's letters, verbally in part, are to be found in the "Auktionskatalog VIII" of 11 Mar., 1901, issued by Gilhofer and Ranschburg of Vienna.

Old biographies by M. J. Godefroi (1875) and Treub (1880), in *De Gids*, No. 9, both in Dutch. The latest biography and an exhaustive one is by Wiesner, *Jan Ingen-Housz, Sein Leben und sein Wirken als Naturforscher und Arzt* (Vienna, 1905).

Leopold Senfelder.

J

Janssen, Arnold, founder and first superior-general of the Society of the Divine Word, b. at Goch in the Rhine Province, Germany, 5 Nov., 1837; d. at Steyl, Holland, 15 Jan., 1909. At a very tender age he manifested an inclination for the priesthood. After completing his Classical studies at the diocesan college of Gaesdonck in the northern Rhine Province, he took up the study of philosophy at the Academy of Münster, and then entered the University of Bonn. Having completed his theological studies at Bonn and at Münster, he was ordained, 15 Aug., 1861. He devoted some years to pastoral work and the teaching of Christian doctrine, in 1873 becoming chaplain and director at the Ursuline convent of Kempen. As diocesan president of the Apostleship of Prayer he laboured for the propagation of that association, and in this capacity felt called to found a missionary centre for Germany. The result was the establishment of the Mission House of St. Michael at Steyl, Holland, 8 Sept., 1875. Out of this grew the Society of the Divine Word, which received canonical approbation in 1901. The congregation now has flourishing missions in all parts of the world, and, besides that at Steyl, has four mission houses in Germany and Austria and two in the United States. The institution at Techny, Ill., called St. Mary's Mission House, was opened 2 Feb., 1909, and was followed by another mission house, opened September, 1912, at Girard, Pa, the object of both institutions is to educate priests for the heathen missions in charge of the society. The spirit of the founder lives also in the many educational institutions conducted by the members of the Society of the Divine Word. In conjunction with his missionary work Father Janssen in 1889 founded the congregation of the Servant Sisters of the Holy Ghost, who assist the priests in their missionary undertakings. This congregation numbers some 600 sisters, who have a home for the aged at Techny, Ill. In 1912 Father Janssen's society numbered 625 priests, 1250 students for the priesthood, and 800 lay brothers.

Arnold Janssen

Herm. Richarz.

Jesu Dulcis Memoria, a poem ranging from forty-two to fifty-three stanzas (in various manuscripts), from which the Roman Breviary takes twelve stanzas to form the three hymns of the Office of the Holy Name: "Jesu dulcis memoria" (Vespers), "Jesu rex admirabilis" (Matins), "Jesu decus angelicum" (Lauds). A feature of the long poem is the single rhymic scheme for a stanza, e. g.:

> Jesu dulcis memoria,
> Dans vera cordis gaudia,
> Sed super mel et omnia
> Ejus dulcis præsentia.

The ascription of authorship to St. Bernard is general and, thinks Mearns (Dict. of Hymnology, 1892), probable—a view which he is still inclined to in the second edition of the "Dictionary" (1907). Guéranger thought that certain manuscripts "prove beyond a doubt" that it was composed in the fourteenth century by a Benedictine abbess—a view contradicted by the MSS. cited by Mearns, of about 1200. Blume (see Hymnody and Hymnology) denies its authorship by St. Bernard, and Dom Pothier (Revue bénédictine, X, 147) found it in a MS. of the eleventh century, ascribed to a Benedictine abbess (St. Bernard was born in 1090).

Mearns in *Dictionary of Hymnology* (2nd ed., London, 1907), 585, 1536, 1656; to the list should be added trs. by Bagshawe, *Breviary Hymns and Missal Sequences* (London, 1900); Donahoe, *Early Christian Hymns*, series I (New York, 1908); Henry in *American Ecclesiastical Review* (Jan., 1900), Latin text, tr., and comment, and (Feb., 1900), comment on authorship.

H. T. Henry.

Johnson, Lionel Pigot, b. at Broadstairs on the Kentish coast, 15 Mar., 1867; d. 4 Oct., 1902. He was the youngest son of Captain William Victor Johnson, of the 90th Light Infantry, and his wife Catharine Delicia, only daughter of Robert Walters, Esq., barrister-at-law. The family is that of the Johnsons of Bath, Baronets, allied to many well-known houses. Lady Johnson, Lionel's paternal grandmother, was a Philipse of Rhual in Flintshire, daughter of the landowner who gave his name to Philipsburg, New York. Her father-in-law, General Sir Henry Johnson, was Governor of Ross Castle, Ireland, in 1798, and remorselessly active in putting down the patriot insurrection of that year. He married Rebecca, daughter of David Franks, a wealthy Hebrew citizen of Philadelphia. These direct ancestral details throw light upon Lionel Johnson's equitable and liberal spirit, and point the natural origin of his love for Wales, his understanding of American ideals, and his intense enthusiasm for Ireland, which in his later years flamed far above his feeling for his own country. Only by courtesy can he be called an Irishman. As a convert Catholic Nationalist, he stood as the obverse of the Anglo-Irish Protestant Tory of his blood just mentioned. In all branches of this family and as far back as the pedigree goes, its men were and are officers in the British army; and a certain soldierliness, elements of order, strength, and authority, are evident under Lionel Johnson's literary fabric. He was educated at Winchester College, always dear to him, and at New College, Oxford, where he graduated with honors in 1890. On St. Alban's Day, 1891, he was received into the Catholic Church by Fr. Lockhart, at St. Etheldreda's, Ely Place, London. From 1891 to 1901 he wrote constantly, living alone in Gray's Inn Square, Lincoln's Inn Square, and Clifford's Inn respectively. He never married. He died from the results of a slight fall, and was buried in St. Mary's Cemetery, Kensal Green. There is a lovingly inscribed tablet to his memory in Winchester College cloisters.

Lionel Johnson published only three books: "The Art of Thomas Hardy", a singularly ripe essay and study (1894); his "Poems" (1895); and a second collection, "Ireland and Other Poems" (1897). Besides these, many of his critical papers and fugitive reviews, with a brief memoir, have been gathered by an American editor, and issued by Elkin Mathews, London, under the title of "Post Liminium" (1911). There have been three small imprints of his selected verse, one of these (1912) containing a partly biographical study of the poet from "The Atlantic Monthly". He was a small, frail, young-looking man, with a fine head and brow, quick of foot, gentle of voice, and with manners of grave courtesy. He greatly loved his friends in a markedly spiritual way, always praying for them, absent or present. His sound Catholic principles, his profound scholarship, his artistic sensitiveness, his play of wisdom and humor, his absolute literary honour, with its "passion for perfection" from the first, show nobly in his prose work. His lyrics are full of beauty and poignancy, but perhaps have in them something taxing.

L. I. Guiney.

K

Kearney, Diocese of (Kearneyiensis), Nebraska. By Decree of the Sacred Consistorial Congregation of 8 March, 1912, Pius X divided into two parts the territory of the Diocese of Omaha, erecting the western part into a new and distinct diocese with its see at Kearney. The first Bishop is Right Rev. James Albert Duffy, ordained, 27 May, 1893, appointed to the see, 25 January, 1913. He resides at Kearney. The diocese comprises an area of 38,000 square miles, and includes the following counties: Keyapaha, Rock, Garfield, Valley, Sherman, Buffalo, Cheyenne, Kimball, Banner, Scotts, Bluffs, Sioux, Dawes, Box Butte, Morrill, Garden, Sheridan, Cherry, Grant, Hooker, Thomas, McPherson, Logan, Custer, Blane, Loup, Brown, and part of the counties of Dawson, Lincoln, Keith, and Deuel. The new diocese was made suffragan to Dubuque. The Catholic population is about 15,200. There are 58 churches, 21 parishes, 35 missions, 34 stations (without churches), 1 academy, and 3 parochial schools with over 680 pupils. The Sisters of St. Francis have schools at Ashton and Alliance, and an hospital at Alliance. (See Nebraska; Omaha, Diocese of).

Moira K. Coyle.

Keating, Geoffrey, Irish theologian, historian, and poet, b. at Burgess in the parish of Tubbrid, Co. Tipperary, about 1569; d. at Tubbrid about 1644. He studied first at a Latin school near Cahir, and afterwards frequented various Irish schools in Munster and Leinster. In accordance with the custom which prevailed in Ireland during the period of Protestant persecution he was ordained a Mass-priest at the age of twenty-four and then sent abroad for his philosophical and theological studies. He formed one of the band of forty students who sailed in November, 1603, under the charge of the Rev. Diarmaid MacCarthy to Bordeaux to begin their studies at the Irish College which had been founded in that city by the Archbishop of Bordeaux, Cardinal François de Sourdis, in that same year. On his arrival in France he wrote a poetical "Farewell to Ireland", and a "Lament on the Sad State of Ireland", when the news of the Flight of the Earls (14 Sept., 1607) reached him. After obtaining the degree of Doctor of Divinity at the University of Bordeaux he returned about 1610 to Ireland and was appointed to the cure of souls at Uachtar Achaidh in the parish of Knockraffan, near Cahir, where he put down the then prevalent abuse of delaying Mass until the neighbouring gentry arrived.

In 1613 a spy reported "Dr. Keating in the Countie of Tiperarie", and in 1615 another spy reported that there was "in the diocese of Lismore Father Geoffrey Keating, a preacher and Jesuit, resorting to all parts of the diocese". About 1620, his fearless preaching aroused the anger of a lady of rather loose morals, Ellinor Laffan, wife of Squire Mockler. She invoked [illegible] aid of her relative, Donough O'Brien, Earl of Thomond, President of Munster, then residing at Limerick. The penal laws were put in force against Keating and he had to take refuge in a cave, Poll Gránda, in Gleann Eatharlach in the recesses of the Galtees. When the storm had abated somewhat, he resolved to devote himself to literary work and he travelled through the country in disguise under an assumed name. During the next six years he collected materials for his historical and theological works, visiting Leinster, Connaught, and Ulster. In spite of all obstacles he finished the preface to his history in 1629, the first part in 1631, and the second part in 1632 or somewhat later. The same year, 1631, also saw the completion of his "Trí Biorghaoithe an Bháis" (The Three Shafts of Death), a series of moral reflections on death and on the conduct of human life, and his "Eochairsciath an Aifrinn" (The Key-Shield of the Mass), a defence of the Mass against heretics and an explanation of it for the faithful. A small silver chalice bearing the following inscription: "Dominus Galfridus Keatinge, Sacred(os) Sacræ Theologiæ Doctor me fieri fecit 23 Februarii 1634", is still preserved in the parish church of Cappoquin, Co. Waterford. He composed a poetical elegy on Edmund Butler, third Lord Dunboyne, 17 March, 1640, and another on Thomas and John Butler, sons of Lord Dunboyne, who fell in battle. He had already written elegies on James Butler, son of the Earl of Knocktopher, 1620, John óg Fitzgerald, Lord of the Decies, 1 March, 1626, and Thomas Butler, fourth Lord Cahir, 1627.

In 1644 during the supremacy of the Catholic Confederation a small oratory, called Teampul Chiarain, was built in the north-east corner of the graveyard of Tubbrid, his native parish, and a slab over the door of it bears an inscription which seems to indicate that Keating was dead at that time. The few poems of later date ascribed to him in some manuscripts are probably the work of Pádraigín Haicéad, a contemporary poet. In addition to his poems and the three great prose works above mentioned, "Eochairsciath an Aifrinn", "Trí Biorghaoithe an Bháis", and "Forus Feasa ar Eirinn", Keating also wrote two smaller devotional treatises, "Psaltair Mhuire" (The Psalter of Mary), a series of meditations on the Rosary of the Blessed Virgin, published for the first time in the "Irish Rosary" (Dublin) August, 1908–August, 1909, by Richard Foley, and a similar work still unpublished, "Coróin Mhuire" (The Crown of Mary). Geoffrey Keating was proficient in the Irish, Latin, and English languages and his writings prove him a consummate master of Catholic theology, Irish style, native history, and legendary lore. His history has been undeservedly criticized. It has been blamed for the inclusion of legends, which is in fact one of its greatest merits and has earned for him the title of the Irish Herodotus. But besides legends he has also preserved us some important early ecclesiastical records which would otherwise have been lost, such as the Acts of the Synod of Rath Breasail at the beginning of the twelfth century when Ireland was first divided into its modern dioceses. Eugene O'Curry remarks that: "It would be more becoming those who have drawn largely and often exclusively on the writings of these two eminent men (Father John Colgan and Dr. Geoffrey Keating) and who will continue to draw on them to endeavour to imitate their industry and scholarship than to attempt to elevate themselves to a higher position of literary fame by a display of critical pedantry and what they suppose to be independence of opinion in scoffing at the presumed credulity of those whose labours have laid in modern times the very groundwork of Irish history."

The following is a list of the first complete editions of each of Keating's works:—"Trí Biorghaoithe an Bháis" (The Three Shafts of Death), ed. Robert Atkinson, LL.D., for the Royal Irish Academy (Dublin, 1890); "Eochairsciath an Aifrinn", ed. Patrick O'Brien (Dublin, 1895); "Dánta, Amhráin is Caointe" (Poems, Songs and Elegies), ed. Rev. John C. MacErlean, S.J., for the Gaelic League (Dublin, 1900); "Forus Feasa ar Éirinn" (The History of Ireland), text and translation, ed. David Comyn, vol. I (London, 1902), and Rev. Patrick S. Dineen vol. II and III (London, 1908), for the Irish Texts Society (London); "Psaltair Mhuire", ed. Richard Foley, serially in the "Irish Rosary" (Dublin), August, 1908–August, 1909. None of these works has been translated into English except the "History", of which three different complete English translations have been published: by Dermod O'Connor (London, 1723), frequently reprinted; by John O'Mahony (New York, 1886), second edition, and by David Comyn and Rev. P. S. Dinneen (London, 1902–1908).

Calendar of State Papers: Ireland (1619); G. F. [JOHN ROCHE], *Vindiciæ Hiberniæ*, etc. (Antwerp, 1621); the anonymous Dissertation prefixed to the *Clanrickarde Memoirs* (London, 1722); MACGEOGHEGAN, *Histoire de l'Irlande ancienne et moderne* (Paris, 1758), 63; *Ordinance Survey Letters, Co. Derry* (1835); BURKE in *Journal of the Waterford Archæological Society* (1895–1907). For *Lives* of Geoffrey Keating see HENEGAN in MORÉRI, *Dictionnaire historique* (Paris, 1759); HALLIDAY, preface to *Forus Feasa ar Eirinn* (Dublin, 1811); MAC ERLEAN, preface to *Dánta, Amhráin, is Caointe Sheathrúin Céitinn* (Dublin, 1900); FOLEY, *Saoghalré Sheathrúin Céitinn* (Dublin, 1908).

JOHN MACERLEAN.

Keewatin, VICARIATE APOSTOLIC OF, includes the northern half of the Province of Saskatchewan, and is bounded on the north by the Arctic regions, on the south by the Archdiocese of St. Boniface, on the east by Temiskaming Vicariate, and on the west by the Diocese of St. Albert and the Vicariate of Athabaska. The country in general is barren and uninteresting, though possessing some timber and mineral resources; it is sparsely inhabited by Indians, half-breeds, and a few whites. It was first visited by pioneer missionaries in the nineteenth century, when Mgr. Provencher, Bishop of St. Boniface, sent Abbé Thibault to Ile-à-la-Crosse (1845), Abbé Laflèche (later Bishop of Three Rivers) to explore the Cumberland district (1846), and Father Taché, O.M.I. (later Archbishop of St. Boniface), to join Laflèche at Ile-à-la-Crosse (1846), and thence visit Lake Caribou (1847). These and surrounding missions were subsequently served by Oblates of the Manitoba or Alberta-Saskatchewan Provinces. Prominent among these since 1887 has been the Rev. Ovide Charlebois whose administrative capacities, proved during sixteen years' ministry at Fort Cumberland, led in 1900 to his nomination as Visitor of the Cumberland District Indian Missions in 1903, to his appointment as director of Duck Lake Indian Industrial school, and, in 1910, to his preconization as titular Bishop of Berenice and Vicar Apostolic of Keewatin, with residence at Le Pas. There are in the vicariate: 15 Oblate Fathers of Mary Immaculate, 8 Oblate Brothers of Mary Immaculate, 12 Grey Nuns (Montreal), 16 Oblate Sisters of the Sacred Heart and Mary Immaculate (St. Boniface), 4 Grey Nuns (St. Hyacinth), 10 churches with 16 out-stations; 11,000 Indians, Montagnais, Cree, and Esquimaux, of whom 7000 are Catholics and 5000 non-Catholics or pagans (chiefly Esquimaux). Indian boarding-schools at Norway House (Oblate Sisters, 20 pupils), Lac Laplonge [Grey Nuns (Montreal), 50 pupils], a general hospital at Le Pas [Grey Nuns (St. Hyacinth), 25 beds], a Catholic (French-English) school at Le Pas [Grey Nuns (St. Hyacinth)].

TACHÉ, *Vingt années de missions*; BENOIT, *Vie de Mgr. Taché*, I (Montreal), passim; CHARLEBOIS, *Débuts d'un évêque missionnaire* (Montreal).

J. E. DANIEL.

Kickham, CHARLES JOSEPH, patriot, novelist, and poet, b. at Mullinahone, Co. Tipperary, Ireland, 1828; d. at Blackrock, Co, Dublin, 22 Aug., 1882. He was the son of John Kickham, a wealthy draper of Mullinahone, and Anne O'Mahony, lovingly described in his novel "Sally Cavanagh", a kinswoman of the Fenian chief, John O'Mahony. When he was about fifteen years old, his sight and hearing were permanently injured by the explosion of a flask of damp gunpowder which he was drying. He took part in the Young Ireland Movement in 1848, and helped to found the Confederate Club at Mullinahone. After the failure of the rising at Ballingarry, near his home, he was forced to hide for a time. A little later he joined the Tenant Right League, and when it failed he lost faith in legal agitation. He joined the Fenians about 1860, and was appointed one of the editors of "The Irish People", the organ of the Fenian Party, along with John O'Leary and T. C. Luby. Arrested at Fairfield House, Sandymount, Dublin, 11 Mar., 1865, he was tried for treason felony at Dublin, 5 Jan., 1856, and sentenced by Judge Keogh to fourteen years' penal servitude. On his way to his cell he picked up a piece of paper from the ground. It was a picture of the Blessed Virgin. He kissed it reverently, saying to the warder: "I have been accustomed to have the likeness of the Mother of God morning and evening before my eyes since I was a child. Will you ask the governor if I may keep this?" His health, always weak, gave way in prison, but he bore up bravely. The question of his ill-treatment in prison was raised in Parliament (7–26 May, 1867) by John Francis Maguire, M.P. for Cork, and, from solitary confinement at Pentonville, Kickham was removed to the invalid prison at Woking, and finally released in March, 1869, when his health had been shattered and he had practically lost his eyesight. He was returned as member of Parliament for Co. Tipperary (1869), but defeated upon a scrutiny, 26 Feb., 1870. Thenceforth he confined himself to literary work.

Kickham contributed largely to Irish national periodicals, such as "The Nation" (1848), "The Irishman" (1849–50), "The Celt" (1857), another paper called "The Irishman" (1858), "The Irish People" (1865), "The Shamrock", "The Irish Monthly" (1881). His articles in these papers appeared over various signatures, e. g. "K. Mullinahone", "C. J. K.", "Slievenamon", "J." "Momonia". His best known poems are: "The Priest and his People"; "Rory of the Hill"; "The Irish Peasant Girl", who like himself "lived beside the Anner at the foot of Slievenamon"; and "Patrick Sheehan". Among his shorter prose writings are his "Memoir of Edward Walshe"; "Poor Mary Maher"; "Annie O'Brien"; "Never Give Up"; "Joe Lonergan's Trip to the Lower Regions". During his imprisonment he wrote his first novel, "Sally Cavanagh or the Untenanted Graves" (published in 1869 with a portrait of the author), a simple tale of love among the small farmer class, describing the tragic results of landlordism and emigration but enlivened with touches of humour. "Knocknagow or the Homes of Tipperary" (1879) is his masterpiece, and is considered by many the greatest of Irish novels. It consists of a series of pictures of life in a village in Co. Tipperary so true to nature that they could not have been written but by one who knew and loved the people. He left behind another novel, "For the Old Land or a Tale of Twenty Years ago" (published in 1886), treating also of the small farmers under the old land system. His serial "Elsie Dhu" began in the "Shamrock" of 24 June, 1882, shortly before his death. No writer has produced more faithful pictures of Irish country life. He had wonderful powers of observation and delicate analysis of character. He wrote with restrained simplicity, and was skilful in intermingling humour and pathos. No other novels give a truer insight into the character and Catholic spirit of the Irish peasantry.

M. R., *Introduction to Knocknagow*, ed. Duffy (Dublin, 1879); Hamilton in *Dict. Nat. Biog.*, s. v.; O'Donoghue, *The Poets of Ireland* (Dublin, 1912), s. v.; O'Leary, *Recollections of Fenians and Fenianism* (Dublin, 1896); *Irish Book Lover*, II, III (1910–1912); Brown, *Reader's Guide to Irish Fiction* (Dublin, 1910).

John MacErlean.

Kottayam, Vicariate Apostolic of, on the Malabar Coast, India.—This vicariate forms part of the territory of the ancient Church of Malabar, which was founded by St. Thomas and was governed by Syro-Chaldean bishops until the end of the sixteenth century. In 1600 the Portuguese authorities substituted Latin for the Syro-Chaldean bishops, and from this date until 1887 the Syro-Chaldean Catholics remained under the jurisdiction of the Latin bishops of Verapoly and Cranganore and, on the suppression of that see, of Goa. By the Brief "Quod jampridem" of 20 May, 1887, Leo XIII separated the churches of the Syrian Rite on the Malabar Coast from the Latin churches, and, while leaving the latter under the jurisdiction of the Archbishop of Verapoly and the Bishop of Cochin, erected the Syrian churches into two vicariates Apostolic for Northern and Southern Malabar, styling them the Vicariates of Trichur and Kottayam and declaring them independent of the jurisdiction of the ecclesiastical province of Verapoly. By the Brief "Quæ rei sacræ" of 28 July, 1896, a new division of the territory was effected; namely, into the three Vicariates of Trichur, Ernakulam, and Changanacherry, Kottayam being thus suppressed. On 29 August, 1911, however, Pius X, by the Decree "In Universi Christiani" restored the Vicariate Apostolic of Kottayam for the section of the Syro-Malabar Christians known as the Suddhists, and it now includes all the Suddhist churches and chapels in the vicariates of Ernakulam and Changanacherry. The vicar Apostolic is the Right Rev. Mary Matthew Makil, D.D., Bishop of Tralles (b. on 27 March, 1851; consecrated on 25 Oct., 1896), who was transferred from Changanacherry by the Brief "Magni momenti" of 13 August, 1911. The latest statistics for the vicariate show: 1 bishop; 30 (secular) priests; 12 seminarists; 19 sisters in 2 convents; 3 secondary schools for boys and 2 for girls; 35 parochial schools; 2 boarding schools; 1 orphanage; 29,530 Catholics.

Catholic Directory of India (Madras, 1912).

Moira K. Coyle.

L

LaFarge, John, painter, decorator, and writer, b. at New York, 31 March, 1835; d. at Providence, Rhode Island, 14 Nov., 1910. His parents were John Frederick de LaFarge, a French naval officer, and Louise Josephine Binsse (de St. Victor). Though his interest in art was aroused during his college training at Mount St. Mary's and Fordham University, he had only the study of law in view until he returned from his first visit to Paris, where he studied with Couture and enjoyed the most brilliant literary society of the day. Even his earliest drawings and landscapes, done in Newport, Rhode Island, after his marriage in 1861 with Margaret Mason Perry, show marked originality, especially in the handling of colour values, and also the influence of Japanese art, in the study of which he was a pioneer. La Farge's inquiring mind led him to experiment with colour problems, especially in the medium of stained glass. He succeeded not only in rivalling the gorgeousness of the medieval windows, but in adding new resources by his invention of opalescent glass and his original methods of superimposing and welding his material. Among his many masterpieces are the "Battle Window" at Harvard and the *cloisonné* "Peacock Window" in the Worcester Art Museum. During 1859–70 he illustrated "Enoch Arden" and Browning's "Men and Women". Breadth of observation and structural conception, and a vivid imagination and sense of colour are shown by his mural decorations. His first work in mural painting was done in Trinity Church, Boston, in 1873. Then followed his decorations in the Church of the Ascension (the large altarpiece) and St. Paul's Church, New York. For the State Capitol at St. Paul he executed, in his seventy-first year, four great lunettes representing the history of religion, and for the Supreme Court building at Baltimore, a similar series with Justice as the theme. In addition there are his numberless minor paintings and water colours, notably those recording his extensive travels in the Orient and South Pacific.

John LaFarge

LaFarge's writings include: "The American Art of Glass" (a pamphlet); "Considerations on Painting" (New York, 1895); "An Artist's Letters from Japan" (New York, 1897); "The Great Masters" (New York); "Hokusai: a talk about Japanese painting" (New York, 1897); "The Higher Life in Art" (New York, 1908); "One Hundred Great Masterpieces"; "The Christian Story in Art"; and the unpublished "Letters from the South Seas"; and "Correspondence". His labours in almost every field of art won for him from the French Government the Cross of the Legion of Honour and membership in the principal artistic societies of America, as well as the presidency of the Society of Mural Painters. Enjoying an extraordinary knowledge of languages (ancient and modern), literature, and art, by his cultured personality and reflective conversation he greatly influenced all who knew him. Though naturally a questioner he venerated the traditions of religious art, and preserved always his childlike Catholic Faith and reverence.

Waern, *John LaFarge* in *Portfolio Series;* Cortissoz, *John LaFarge* (New York, 1911); *New York Evening Post* (15 Nov., 1910); Bourget, *Outre Mer;* LaFarge in *America* (27 May, New York, 1911).

John LaFarge.

Lambert, Louis A., priest and journalist, b. at Charleroi, Pennsylvania, 13 April, 1835; d. at Newfoundland, New Jersey, 25 Sept., 1910. Educated at St. Vincent's College and the Seminary of St.

Louis, he was ordained for the Diocese of Alton in 1859. During the Civil War he was chaplain to the Eighteenth Regiment of Illinois Infantry (1861–3), and was under fire in many engagements, including the battle of Shiloh. From 1863 to 1868 he was on the mission at Cairo and Shawneetown, Illinois, and later at Seneca Falls and Waterloo in New York. When the Paulist Fathers established their house of studies at New York, Lambert was given the chair of moral theology. From 1890 till his death he was pastor of Scottsville, New York. For many years Dr. Lambert devoted his efforts to the upbuilding of the Catholic Press; he founded and edited the "Catholic Times" of Buffalo (1874–80), which was amalgamated with the "Catholic Union", and became chief of the editorial staff of the Philadelphia "Catholic Times" (1880–82), and New York "Freeman's Journal" (1894–1910). When the Buffalo papers were amalgamated Dr. Lambert was engaged to contribute a series of articles to the "Catholic Union"; he selected as his theme the teachings of Robert Ingersoll, the leading American agnostic. Ingersoll, though quite ignorant of even natural theology or the principles of logic, wild in his assertions, and badly informed, was, notwithstanding, gifted with an eloquent, witty tongue and facile pen and had wrought great havoc among the younger generation of Americans, and the learned attempts of non-Catholic writers to silence him were unavailing. In his series of articles, published later in book form as "Notes on Ingersoll", Dr. Lambert pointed out in familiar language the agnostic's multitudinous errors in religion, history, science, and even grammar. His method was simple, suited to the mental capacity of his untrained readers and so to Ingersoll's. The latter failed to reply, and as a result his immense popularity waned at once. Since then, wherever the agnostic's writings have been propagated, the "Notes of Ingersoll" has provided an excellent antidote, and has been utilized largely by non-Catholics. Dr. Lambert wrote later his "Tactics of Infidels" (Buffalo, 1887), a more scientific work, exposing the methods resorted to by the opponents of Christianity. In addition he composed "Thesaurus biblicus", a handbook of Scriptural references, and "A Reply to Ingersoll's Christmas Sermon"; edited "Catholic Belief" by Faa di Bruno; and translated "The Christian Father", and "Instructions on the Gospels of the Year"; but his memory is best assured by his simple and complete refutation of Ingersoll. In his last illness he wrote for the Eucharistic Congress of Montreal (1910) a paper on "Some popular Objections to Belief in the Real Presence", which was read in his absence and received the highest praise from the delegates.

Brief biographical notice in *Notes on Ingersoll* (London, 1884); SMITH in *Ave Maria*, LXXI (Notre Dame, Indiana, 1910), 705–10.

A. A. MACERLEAN.

Lanigan, JOHN, church historian, b. at Cashel, County Tipperary, Ireland, in 1758; d. at Finglas, Dublin, 8 July, 1825. He was one of the Ui Langachain of Hy Coonagh, near the Crotta Cliach, and the eldest son of Thomas Lanigan, a schoolmaster, and his wife, Mary Anne Dorkan. He received his early training from his father and in a private Protestant Classical school at Cashel, similar Catholic schools being forbidden in Ireland at that time by law. In 1776 he went to the Irish College at Rome to study for the priesthood, and after a rapid and brilliant course was ordained. By the advice of Pietro Tamburini he left Rome and accepted the chair of ecclesiastical history and Hebrew in the University of Padua. In 1786 he refused to take part in the famous diocesan Synod of Pistoia, though offered the position of theologian to the synod. In 1793 he published his "Institutionum biblicarum pars prima" (Pavia), a learned work containing much valuable matter concerning the history of the books of the Old and New Testaments; the two other parts which he had planned were not written. On 28 June, 1794, he received the degree of Doctor of Divinity from his university. On the Napoleonic invasion two years later he returned to Ireland, arriving at Cork destitute. His application to Bishop Moylan of Cork for pecuniary assistance was unheeded, probably because the bishop suspected him of Jansenism owing to his association with Tamburini and the Pavian clergy. A similar result following his efforts to be accepted in his native archdiocese, he wandered on to Dublin, where he was taken in as an assistant priest by the vicar-general, Father Hamil, a fellow student of his Roman days. Soon afterwards he was appointed professor of Scripture and Hebrew in Maynooth College on the recommendation of the Archbishops of Armagh and Dublin. Dr. Moylan, however, raised difficulties; he proposed that Lanigan should first sign a formula used to test the Catholicity of the numerous French clergy who were taking refuge in Ireland at that time. Lanigan, seeing no justification for this proposal, refused and resigned.

On 2 May, 1799, Lanigan accepted a position as assistant librarian and foreign correspondent of the Royal Dublin Society, and began to work on his "Ecclesiastical History of Ireland from the first introduction of Christianity among the Irish to the beginning of the thirteenth century", which was not, however, published till 1822 (4 vols., 8vo, Dublin). This masterly work, still the leading authority on its subject, did much to expose the inaccuracies of Archdall, Ledwich, Giraldus Cambrensis, and other writers on Irish church history. In it Lanigan supports the theory of the pagan origin of the Irish round towers. In 1808 he assisted Edward O'Reilly, William Halliday, and Father Paul O'Brien in founding the Gaelic Society of Dublin, the first effort in recent times to save the Irish language. He wrote frequently to the Press in favour of religious equality for Catholics, and fought vigorously against the proposed Royal Veto in connexion with Irish episcopal elections. In 1813 his health began to fail, and he returned to his home at Cashel; he recovered sufficiently to resume his duties in Dublin, but eventually had to enter a sanatorium at Finglas, where he died. His grave in the neighbouring country churchyard is marked by a cross, bearing an Irish and a Latin inscription, erected in 1861 by his literary admirers.

Besides his writings mentioned above we may cite: "De origine et progressu hermeneuticæ sacræ" (Pavia, 1789); "Saggio sulla maniera d'insegnare ai giovani ecclesiastici la scienza de' libri sacri" (Pavia), written in vigorous and eloquent language; "The Present State...of the Church of England and the Means of effecting a Reconcilation of the Churches", prefaced to the "Protestant Apology for the Roman Catholic Church" (Dublin, 1809), by "Christianus" [Wm. Talbot]. He prepared for publication the first edition of the Breviary printed in Ireland, and edited Alban Butler's "Meditations and Discourses" (which appeared in 1845). That the humiliation and suffering he underwent as a result of Dr. Moylan's suspicions of his orthodoxy were undeserved is apparent from Lanigan's writings as well as from the testimony of his intimate clerical friends.

FITZPATRICK, *Irish Wits and Worthies* (Dublin, 1873); COOPER, in *Dict. Nat. Biog.*, s. v.; *Dublin Review* (Dec., 1847), 489.

A. A. MACERLEAN.

Lathrop, GEORGE PARSONS, poet, novelist, b. at Honolulu, Hawaii, 25 Aug., 1851; d. at New York, 19 Apr., 1898. He was educated at New York and Dresden, Germany, whence he returned to New York, and decided on a literary career. Going to England on a visit he was married in London, 11 Sept., 1871, to Rose, daughter of Nathaniel Hawthorne. In 1875 he became associate editor of the "Atlantic

Monthly", and remained in that position two years, leaving it for newspaper work in Boston and New York. His contributions to the periodical and daily Press were varied and voluminous. In 1883 he founded the American Copyright League, which finally secured the international copyright law. He was also one of the founders of the Catholic Summer School of America. In March, 1891, he and his wife became Catholics, and were received into the Church at New York. After his death his widow, as Mother M. Alphonsa, organized a community of Dominican tertiaries, The Servants of Relief for Incurable Cancer Patients, who took charge of two cancer hospitals at New York. Among his published works are: "Rose and Rose-tree" (1875), poems; "A Study of Hawthorne" (1876); "Afterglow" (1876), a novel; "Spanish Vistas" (1883), a work on travel; "Newport" (1884), a novel; "Dreams and Days" (1892), poems; "A Story of Courage" (1894), centenary history of the Visitation Convent, Georgetown, D. C. He edited (1883) a complete, and the standard, edition of Hawthorne's works, and adapted "The Scarlet Letter" for Walter Damrosch's opera of that title, which was produced at New York in 1896.

The Catholic Reading Circle Review (April, 1898); *The Catholic News; The Freeman's Journal* (New York), contemporary files.

THOMAS F. MEEHAN.

Leopoldine Society, THE, established at Vienna for the purpose of aiding the Catholic missions in North America. When the Society for the Propagation of Faith was founded at Lyons, in 1822, it did not spread beyond the French borders for a considerable time. Other nations were not unwilling to cooperate, but were deliberating whether to start a similar society of their own or to join the one already in existence. At this time, in 1827, Bishop Fenwick of Cincinnati, Ohio, sent his vicar-general, Father Rese, to Europe to recruit German priests and to obtain assistance for his diocese. Father Rese reached Vienna in the latter part of 1828. He was received everywhere most cordially and inspired those with whom he came in contact with a great interest in the American missions. His graphic descriptions of the New World, the great possibilities for the Church, the scarcity of priests, and the prevailing poverty of the missions awoke a general public interest in the welfare of the American missions. To strengthen this feeling and encourage the formation of a society similar to the French society he published a description of the Diocese of Cincinnati ("Abriss der Geschichte des Bisthums Cincinnati in Nord-America", Vienna, 1829), an excerpt from Father Theodore Badin's work. The Archbishop of Vienna, Leopold Maximilian Graf von Firmian, was so well disposed towards the noble undertaking that he brought it to the notice of the imperial family. Father Rese was granted an audience with the emperor, whose brother, Archduke Rudolph, Cardinal Archbishop of Olmutz, assumed the protectorate of the missionary work.

The sanction of the Church was next obtained. Leo XII in the Bull "Quamquam plura sint", dated 30 Jan., 1829, approved of the nascent society. Meanwhile the founders were busying themselves with the internal workings of the society. A public meeting was held on 13 March, 1829, at the archiepiscopal palace. Canon Joseph Pletz, of the Metropolitan Church of St. Stephen, spoke on the propagation of the Gospel and its civilizing influences upon the nations of the world. A month later, 15 April, 1829, the statutes were adopted. These were drawn up much after the pattern of the French society. The only divergent points which need be mentioned were that the society was to be known as the Leopoldine Society—Leopoldinen Stiftung—to perpetuate the memory of the Empress of Brazil, Leopoldina, a favourite daughter of Francis I and wife of Pedro I; and that the society should exist only in Austria-Hungary. On 13 May, 1829, the first executive session was held. A pamphlet was designed and in it incorporated the oration of Canon Pletz together with the statutes and the corresponding regulations. This brochure was translated into all the languages spoken in the monarchy. The head office was established in the Dominican monastery and Herr Anton Carl Lichtenberg became its first actuary and Dr. Caspar Wagner its treasurer.

The seed was sown. Five kreutzers a week—about two cents—was a small contribution; however, little by little the fund commenced to swell so that from July to October, 1830, the collection amounted to $19,930. On 30 April, 1830, a first draft of $10,256.04 was sent to Bishop Fenwick and four months later a second one of $5200, "to afford ample help and not to deal out the money in small bits and give relief practically to nobody" (Berichte der Leopoldinen Stiftung, I). The general interest awakened by the society for the American missions not only brought out funds but donations of church utensils, Mass paraphernalia, paintings, statuary, etc. These objects were often donated by members of the imperial house. Directly due to the society were many vocations to the missions from among the priesthood. First amongst these was the Rev. Frederic Baraga, afterwards Bishop of Marquette. His example was followed by Neumann (afterwards Bishop of Philadelphia), Hatscher, Sanderl, Viszoczky, Belleis, Pisbach, Hammer, Kundeck, Cvitkovich, Schuh, Levic, Pirec, Skolla, Godec, Krutil, Veranek, Burg, Buchmayr, Bayer, Hasslinger, Count Coudenhove, Mrak (afterwards Bishop of Marquette), Skopec, Etschmann, and many others—all of whom entered the missions before 1850.

The beneficiaries of the society are principally the dioceses in the United States. Among the older ones Cincinnati has been most bountifully considered, but St. Louis, Bardstown, Charleston, Philadelphia, Baltimore, Mobile, Boston, Detroit, New York, New Orleans, Nashville, Dubuque, Natchez, Vincennes, Richmond, Pittsburg, Chicago, St. Paul, Hartford, Milwaukee, Marquette, Galveston, Little Rock, received generous support. Then, besides the travelling expenses of the different missionaries and personal aid to them, religious communities were enabled with the society's assistance to send workers to the New World. The society's fund built numerous schools and churches and enabled many a zealous priest to devote his life to the missions, kindling and keeping the light of faith in the hearts of men who otherwise must have lived and died without it. The Leopoldine Society expended upon the American Catholic missions, from 1830 to 1910, the sum of 3,402,211 kronen (about 680,500 dollars). The society still exists and although its collections are small it continues its mission. The contributions chiefly come from the Austrian emperor, the Dioceses of Vienna, Sankt Pölten, Brun, Seckau, Prague, Königgrätz. Eighty-one official reports, "Berichte der Leopoldinen Stiftung", have appeared. These are replete with the struggles and glories of the American missions and missionaries and invaluable for data in the American church history.

Fondazione Leopoldina (Vienna, 1829); *Berichte der Leopoldinen Stiftung* (Vienna, 1831–1910).

ANTOINE IVAN REZEK.

Leroy-Beaulieu, ANATOLE, French publicist, b. at Lisieux, Calvados, in 1842; d. at Paris, 15 June, 1912. After publishing in 1866 a romance entitled "Une troupe de comédiens", a kind of historical romance dealing with the Italian *risorgimento*, he directed his attention to political and historical studies. His articles on Napoleon III, Victor Emmanuel, and Pius IX, collected in 1879 in a volume entitled "Un empereur, un roi, un pape, une restauration", are very important for the history of the second French Empire. His article in the "Revue des Deux Mondes" (1 Dec., 1874) on the restoration of historical monuments was a most original protest against the false tendencies which impelled Viollet-le-Duc and his disciples, under pretext of restoration, to rebuild the Gothic cathedral according to certain preconceived systems, instead of making the necessary repairs with conscientiousness and moderation. Leroy-Beaulieu's three volumes entitled "L'empire des tsars et les Russes" (1883-87) are an important work: the information they contain with regard to the Russian religion and the various sects scattered throughout the Slavic empire will long retain its value. His work on Milutin gives a stirring account of the emancipation of the serfs under Alexander II. He is likewise the author of detailed studies on the Liberal Catholics of France in the nineteenth century, and his book entitled "La papauté, le socialisme, et la démocratie" was the first to welcome Leo XIII's Encyclical "Rerum Novarum". In principles he was opposed to all such doctrines which he called doctrines of hate; in 1897 he gave a conference against Antisemitism at the Institut Catholique of Paris; in 1903, when the policy of anticlericalism dealt a serious blow in the Levant to the religious influence of France and the protectorate of the missions he sounded an alarm in the "Revue des Deux Mondes".

Though much attached to all ideas of liberty, Leroy-Beaulieu did not share the blind enthusiasm of the Liberals of the first half of the nineteenth century for the principles of the Revolution; he was able to form a critical opinion of the liberalism and individualism which had proceeded from the Revolution, and his admiration for the Declaration of the Rights of Man did not prevent him from asserting in his book, "La révolution et le libéralisme", that "the idea of duty should be restored to its place beside that of right". In 1906 he became director of the Free School of Political Science, where he had long been teaching, and he retained this position till his death. He had belonged to the Académie des Sciences Morales since 1887.

CHARMES in *Revue des Deux Mondes* (1 July, 1912); FAGNIEZ in *Réforme sociale* (16 July, 1912); DE QUIRIELLE in *Revue hebdomadaire* (13 July, 1912).

GEORGES GOYAU.

Lesueur, JEAN-FRANÇOIS, composer, b. at Drucat-Plessiel, near Abbeville, 15 Feb., 1760; d. at Paris 6 October, 1837. He came of an ancient and illustrious family of Picardy, his greatuncle being the celebrated painter, Eustache Lesueur. At seven he became a chorister at Abbeville. From 1774 to 1779 he studied music at the College of Amiens, then became music-master at the cathedral of Séez, and later assistant-master at the Church of the Holy Innocents at Paris, where he studied under Abbé Roze. He was appointed music-master at Dijon in 1781, at Le Mans in 1782, at Tours in 1783, and at the Holy Innocents, Paris, in 1784. In 1786 he competed for the musical directorship of Notre-Dame-de-Paris and received the appointment. Allowed by the chapter to install a complete orchestra, he at once proceeded to put in practice his novel ideas concerning sacred music. It was his aim to arouse devotion by an appeal to the imagination, and he so far carried out his theories as to preface one of his masses with an operatic overture; this caused a stir in the musical world. In 1787 came an anonymous attack on his compositions and his methods, to which Lesueur replied in a pamphlet entitled "Exposé d'une musique imitative et particulière à chaque solennité" (Paris, 1787). At this period he became an abbé, but never received Holy orders. The chapter of Notre-Dame having reduced the orchestra because of the heavy expense, Lesueur was unable to produce his masses, and resigned his directorship in 1788. He withdrew to the country home of his friend M. Bochart de Champigny, where he remained four years, working on his compositions. In 1793 he produced a three-act opera, "La Caverne", at the Théâtre Feydeau, Paris. Its success was immediate and brilliant and it was followed at the same theatre by "Paul et Virginie" (13 Jan., 1794) and "Télémaque" (May, 1796), which latter had been accepted by the Royal Academy of Music.

He was appointed professor in the École de la Garde Nationale, 21 Nov., 1793, and an inspector of instruction at the Conservatoire de Musique from its foundation in 1795. On the rejection of two of his operas, "Ossian, ou les Bardes" and "La mort d'Adam" (which had been accepted by the Academy), in favour of Catel's "Semiramis", Lesueur published anonymously a pamphlet entitled "Projet d'un plan général de l'instruction musicale en France", in which he violently attacked not only the methods of instruction followed at the Conservatoire, but his rival Catel and Catel's patron, the director of the Conservatoire. Lesueur's dismissal followed (23 Sept., 1802), and the cessation of his salary had brought him to the verge of extreme poverty when he was appointed *maître de chapelle* to the First Consul. The musician was now free to produce his "Ossian"; its first performance (10 July, 1804) was a great success and inaugurated the new title of the theatre as Académie Impériale. He was rewarded with the Cross of the Legion of Honour. For the emperor's coronation he composed a mass and a Te Deum. He collaborated with Persuis in his "L'inauguration du temple de la victoire" (2 Jan., 1807) and "Le Triomphe de Trajan" (23 Oct., 1807). On 21 March, 1809, he produced "La mort d'Adam et son apothéose", which proved to be lacking in dramatic action. In 1813 Lesueur succeeded Grétry at the Institut, and in the following year was appointed superintendent and composer of the chapel of Louis XVIII, retaining this post until the suppression of the chapel in 1830. On 1 Jan., 1818, he was appointed professor of composition at the Conservatoire, his classes being large and numbering distinguished members, of whom the following gained the *prix de Rome:* Bourgeois, Ermel, Paris, Guiraud, Berlioz, Prévost, Ambroise Thomas, Elwart, Boulanger, Besozzi, Boisselot (who became Lesueur's son-in-law), and Gounod. Lesueur wrote the Te Deum and other music for the coronation of Charles X at Reims (29 May, 1825) His other compositions were: three operas which had been accepted by the Opéra but were never performed in his lifetime, "Tyrhée", "Artaxerse", and "Alexandre à Babylone"; a Christmas mass or oratorio (1826); a solemn mass for four voices, choir, and orchestra; two Passion oratorios (1829); "Rachel", an oratorio; "Super flumina Babylonis" (1833); "Ruth et Booz", oratorio; a cantata for the marriage of the Emperor Napoleon I. He also wrote "Notice sur la Melopée, la Rhythmopée, et les grandes caractères de la musique ancienne" (Paris, 1793); and an unpublished treatise on the music of the Greeks. Lesueur had both originality and genius, and, while it is impossible to rank him with Cherubini and Méhul, it is nevertheless true that the French school of the early nineteenth century is greatly indebted to his initiative and passion for his art.

BERLIOZ, *Les musiciens* (Paris, 1870), 59, 68; CHOUQUET in *Dict. of music and musicians* (New York, 1906).

BLANCHE M. KELLY.

Linköping (LINCOPIA), ANCIENT SEE OF (LINCOPENSIS), in Sweden, originally included Östergötland, the Islands of Gotland and Öland, and Smaaland. The district of Värend in Smaaland was taken from Linköping and formed into the Diocese of Vexiö about 1160. From 990 to 1100 the Diocese of Skara embraced the whole country of the Goths (Gauthiod); it was then divided into those of Skara and Linköping. The first three bishops of Linköping were Herbert, Richard, and Gisle (c. 1138-48). Then came Stenar, who apparently resigned in 1160 and subsequently became Bishop of Vexiö; Kol (c. 1160–95), who was killed at Rotala, Esthonia, 8 August, 1220, when fighting against the heathen; and Benedict (1220–37), the first of a long line of pious and munificent prelates, who built and endowed the fine cathedral, which had been begun in 1150 but was not finished at the Reformation. Among these was Blessed Nicholas Hermansson (1374–91); educated at the University of Orleans, he had been tutor to Charles and Birger, the sons of St. Bridget, whose body he received when it was brought to Vadstena by St. Catherine. He composed a beautiful Office in honour of St. Bridget, which included the hymn "Rosa rorans bonitatem". The last Catholic Bishop of Linköping was Hans Brask (b. 1464; bishop, 1513–27; d. 30 July, 1539), the valiant champion of the Old Learning, who was compelled to leave his diocese in 1527 owing to the adoption of Lutheranism as the state religion at the Diet of Westeraas.

The cathedral of Linköping, the abbey church of Vadstena, and the numerous interesting churches on the Island of Gotland bear witness to a splendid Catholic past. Of the numerous provincial and diocesan synods held in the Diocese of Linköping the Council of Skenninge was the most important. The papal legate, Cardinal William of Sabina, presided and the celibacy of the clergy was strongly enforced. The following religious institutions were set up in the diocese between the twelfth and the sixteenth centuries: The cathedral chapter, which consisted at the time of the Reformation of a dean, an archdeacon, a sub-dean, nine canons, and fifteen other prebendaries; the Cistercians, who had three houses for men, the abbeys of Alvastra, the mother-house of the Cistercian Order in Sweden, in Östergötland, Nydala in Smaaland, both founded in 1143, and Gutvalla (Roma) in Gotland; also four nunneries, Vreta (1160), Askaby, Byarum, dissolved about 1250 and the nuns transferred to Sko (Upland), and Solberga (Gotland); the Brigittines, who had the great Abbey of Vadstena (q. v.); the Dominicans, who possessed priories at Skenninge (1220?), Visby (1240), and Calmar, as well as nunneries at Skenninge (1260) and Calmar (1286). There were hospitals at Linköping, Visby (2), Söderköping (2), Skenninge (2), Calmar (2), Norrabygd (Uknabäck), and on the Island of Öland. Most of these institutions were destroyed at the Reformation.

Bumpus, *The Cathedrals of Norway, Sweden, and Denmark* (London, 1908), 187–96, 220–66; *Scriptores rerum svecicarum*, III (Upsala, 1876), pt. ii, 102–12, 282–98; Reuterdahl, *Svenska kyrkans Historia* (5 vols., Lund, 1838–66); Martin, *Gustave Vasa et la réforme en Suède* (Paris, 1906); Schück, *Rosa rorans. Ett Birgitta-officium* in *Acta Universitatis Lundensis* (Lund, 1902); *Meddelanden fra det literatur-historiska Seminariet*, 37–51; Arnell, *Bidrag till Biskop Hans Brasks Lefnadsteckning* (Stockholm, 1904); Lundqvist, *Bidrag till Kännedomen om de svenska Domkapitlen* (Stockholm, 1897); Nilsson, *Klosterväsendet inom Linköpings stift till och med aar 1344* (Linköping, 1879); Hall, *Bidrag till Kännedomen om Cistercienserorden i Sverige* (Gefle, 1899), school programme; Reuterdahl, *Statuta synodalia veteris ecclesiæ Sveo-Gothicæ* (Lund, 1841); *Skrifter utgifna af Kyrkohistoriska Foreningen*, II; *Synodalstatuter*, ed. Gummerus (Stockholm, 1902).

A. W. Taylor.

Lithuanians in the United States.—The Lithuanians (*Lietuvys;* adjective, *lietuviskas*) are a people of Russia, occupying the territory of ancient Lithuania (*Lietuva*), now the present Governments or Provinces of Suwalki, Kovno, Vilna, Grodno, Vitebsk, Minsk, and Mohileff. Between 1300 and 1600 they formed an independent kingdom, but in 1500 their kingdom became practically united with Poland under a common sovereign and in 1569 the Diet of Lublin decreed a permanent union of Poland and Lithuania into a single kingdom with a Polish elective king. After the conquest and partition of Poland in 1795 Lithuania became separate Russian provinces, apart from Poland, and so continues, with the exception of Suwalki, down to the present time. Although the Lithuanian people were first under Polish and then under Russian domination they nevertheless preserved their nationality and language, and in late years their language has had a great revival. They are not a Slavic people, although surrounded by the Poles and the Russians. They are the descendants of the original races dwelling on the shores of the Baltic Sea but have of course absorbed many Slavic traits and expressions. Their language is unlike the Polish or the Russian, the nouns and adjectives having but two genders (masculine and feminine) unlike the three in Russian and Polish; and unlike them it has three numbers: singular, dual, and plural; and has an elaborate verbal inflection instead of the simpler one of the Slavic tongues. It has no article, not even the suffix forms used in Russian and Bulgarian.

Immigration.—The famine in Lithuania in 1867–68 drove many Lithuanians abroad. Some of them crossed the Atlantic and landed at New York. The first arrivals worked on farms around New York City or in brickyards along the Hudson River and in the Catskills. Later on they were attracted to north-eastern Pennsylvania to build railroads and they eventually went into the anthracite coal mines around Shamokin, Shenandoah, and other towns. Many of them went to Chicago after the great fire in that city in 1872. Others established themselves in the tailoring business in New York, Brooklyn, and Baltimore. Even at the present time Lithuanian tailors are comparatively numerous in large cities along the Atlantic coast, including Philadelphia and Boston. In the early eighties of the last century a permanent drop in the prices of Lithuanian rye and flax coupled with the overpopulation of the country caused an exodus of the young and enterprising men towards the large cities such as Riga, St. Petersburg, etc., but this large flow of emigration was immediately diverted towards America. Beginning with 1890 the Lithuanians began to come in large numbers, until at present it is estimated that nearly one-fifth of the nation is on American soil. Lithuanian immigration during the past decade shows the following yearly figures: in 1900, 10,311; 1905, 18,604; 1907, 25,884; 1910, 22,714; 1912, 24,119; and it is probable that many of them have been reckoned in the immigration reports as Poles instead of Lithuanians. Conservative estimates place the number of Lithuanians in the United States in 1912 at approximately 600,000, including the immigrants and the native-born.

In 1909 the Lithuanians of America celebrated the fortieth anniversary of Lithuanian immigration to the United States. They are distributed over large areas of the north-eastern states, being settled in the industrial centres of New England, and in and around New York, Philadelphia, Baltimore, Pittsburg, Cleveland, and Chicago (in the latter city about 70,000). They are in large numbers in the anthracite coal fields of Pennsylvania (about 60,000), and are likewise settled in the soft coal regions. Small numbers of them are scattered over the western states. Several hundred have settled in Montreal, Canada. Large Polish centres, such as Milwaukee, Detroit, and Buffalo, have had but little or no attraction for them. There are comparatively few Lithuanian farmers in America and these have not been very successful. All attempts to colonize them in Arkansas, Illinois, Wisconsin, and New York have failed. Generally speaking, the Lithuanians prefer to be employed in factories, closed shops, and mines, and seem to dislike work in the open air. They have not met with any great success in business enterprises and there are few rich persons among them.

Religion.—In order to understand properly the development of religious life among the Lithuanians in America some facts in their national life should be recalled. The Lithuanians received their Christianity from Poland in 1386, through the conversion of King Jagello, who became Regent of Poland upon his marriage. Subsequent political union with Poland had a disastrous and depressing effect upon the national development of the Lithuanians. For five centuries they were more or less polonized by the nobility and land-owning classes and even through the Church, and this process is not entirely at an end but is even reinforced by Russian pressure. Lithuanians were made to believe that they were a sort of inferior race and that their language was fitting only for a pagan people. Attempts to awaken their national consciousness in 1850 and 1860 and to create a national literature were suddenly arrested by the Russian Government, which in 1864 absolutely prohibited the publication and distribution of Lithuanian books printed in Latin characters. From that time the Lithuanians were deprived for over forty years of literature printed in their own language, since they absolutely refused to adopt the Russian characters. Even prayer-books and other literature had to be printed abroad and secretly introduced into Lithuania, where they were often confiscated by the Government and burned. Their only avenue towards literary and religious development was chiefly Polish during that period.

The Lithuanian national movement started in 1883 when Dr. John Basanavicius in conjunction with some other enthusiasts in Prussia began to publish a patriotic newspaper called "Ausra" (The Dawn). In a short time many Lithuanians—both clergy and laity—were thoroughly aroused and rallied to the support and ideas of the paper. This was the beginning of a national movement which was destined to play a distinct rôle even in the religious life of the nation. The most difficult task for the young patriots was to draw the Lithuanians away from the Polish language and Polish ideals. Unfortunately some leaders of the national movement who had been educated in the anti-Catholic Russian schools soon brought an anti-religious propaganda into this national movement, on the ground that everything taken from Polish sources,—even the Catholic religion—was detrimental to the Lithuanian nation. So hand in hand with this national awakening there came into play an atheistic teaching which soon estranged the clergy and laity. Even now when Lithuanians use the word "national" it is often taken to mean something which is non-Catholic or non-religious. And this is why Protestantism and the so-called "independent" movements have taken no root among the Lithuanians, although in a few places under peculiar local conditions there have been attempts to found parishes along the lines of the Polish "national" or "independent" churches.

When Lithuanians began to come to America there had been no national awakening among them. They then leaned towards the Poles and built churches jointly with the Poles. The first purely Lithuanian congregation was organized in 1885 at New York, but it ceased to exist the following year owing to the unfavourable attitude taken by its organizer, John Szlupas, who was a freethinker although secretary of the parish. However there is now at New York the Church of Our Lady of Vilna. The first Lithuanian church (St. Casimir) was built by Father A. Burba in Plymouth, Pennsylvania, in 1889. It was undertaken when the Poles refused on account of his nationality to accept him as rector of a Plymouth church which had been built some years previously principally by the Lithuanians and had always hitherto been in charge of a Lithuanian priest. Soon afterwards separate Lithuanian churches were built in other places: St. Casimir at Pittston, Pa. (1890); St. Joseph, Mahanoy City, Pa. (1891); St. John Baptist, Baltimore, Md. (1891); St. George, Chicago, Ill. (1892); etc. At present (1913) there are in the United States 72 exclusively Lithuanian parishes with resident priests, and one (St. Casimir) in Montreal, Canada. There are also about 15 churches and chapels attended from adjacent parishes and others in the course of erection.

Schools.—In the beginning of 1913 the Lithuanians in America had one academy for girls and 22 day-schools taught by the Sisters of St. Casimir, Sisters of the Holy Family of Nazareth, Sisters of the Holy Ghost, and the Dominican Sisters; some ten schools had lay teachers. Nearly 5000 children attend these schools. In 1907 Bishop J. W. Shanahan of Harrisburg got permission from Rome to found in his diocese the Institute of St. Casimir, the object of which was to teach Lithuanian schools, take care of Lithuanian orphans and the like. The first three sisters came from Ingenbohl, Switzerland, to Mount St. Mary's Seminary of the Sisters of the Immaculate Heart at Scranton, Pa., in 1905 and made their profession there in August, 1907. Immediately afterwards they went to Mt. Carmel, Pa., where they started a Lithuanian school whilst other postulants were left for training in Scranton. In 1910 the Sisters of St. Casimir moved to Chicago and occupied their newly-built mother-house at the corner of West 67th and South Rockwell Streets. There are at present (1913) 17 professed sisters, 25 novices, and 25 postulants and aspirants. They also have in the mother-house an academy for girls, both a boarding- and day-school. So far they have four parochial schools under their care: Chicago, Waukegan, Philadelphia, and Mt. Carmel. The St. Casimir Institute is still under the general charge of the Sisters of the Immaculate Heart. Its finances are supervised by Father A. Staniukynas who has been interested in the institute since 1905, and on giving up parish work in 1906 he has ever since devoted all his time and energy to the growth of this educational institution.

Societies.—About forty per cent of the Lithuanians belong to some kind of organization. Every parish has one or more Catholic beneficial societies; they are often Catholic only so far as the fulfilment of Easter duty is demanded from their members under penalty of expulsion from the society. The Lithuanians of America since 1886 had a general alliance of their societies, but in 1901 it split into two branches, the Catholic and the National. At present the Catholic branch has about 6500 members, while the National has about 6000. In Sept., 1912, Lithuanian Catholic beneficial societies at their convention in Newark, N. J., formed still another alliance, whose membership has not yet been reported. In April, 1906, the Lithuanian Roman Catholic Federation was formed but it has not been active since 1908. In the New England states a Lithuanian Young People's (men and women) Federation is being formed. The Lithuanian Catholic Temperance Association was formed in 1909, but in 1911 a large number seceded and formed a separate Confederation of Total Abstainers, membership over 1000. The Lithuanian Roman Catholic Priests' Association, established 5 May, 1909, devotes its energy to the publication of Catholic literature. It issues a weekly paper "Draugas" (The Companion) in Chicago. "The Apostleship of Prayer" under the direction of Rev. P. Saurusaitis of Waterbury, Conn., circulates in many parishes. There is also a Lithuanian Catholic Educational Society, "Motinēlē", which was founded in 1900. There are other societies which are socialistic, atheistic in their aims, or devoid of any religious character whatever.

Periodicals.—There are more than twenty-five Lithuanian periodicals published in America, but only two weeklies, "Draugas" in Chicago and "Zvaigżde" (The Star) in Philadelphia, and one monthly, "Sviesa" (The Light) in Waterbury, are strictly speaking Catholic publications. The Lithuanian publications of the largest circulation are "Lietuva" (Lithuania) of Chicago, "Keleivis" (The Wanderer) of Boston, and "Vienybe Lietuvniku" (Lithuanian Union) of Brooklyn, but these are all non-Catholic. Five of these Lithuanian journals are more or less anticlerical, six are rabidly atheistic and socialistic, one free-thought, whilst the remainder of the non-Catholic ones are "national", permeated with irreligion, although not openly antagonistic to the faith.

JONAS, *Lietuviai Amerikoje* (Chicago, 1897); KAUPAS, *The Lithuanians in America* in *Charities* (New York, 1905); AN-KA, *Iš Amerikos lietuviu gyvenimo* in *Vilniaus Zinios* (Vilna, 1905–1907); *Reports of the Commissioner of Immigration* (1900–12).

A. B. KAUPAS.

Lossada, LUIS DE, philosopher, b. at Quiroga, Asturias, Spain, in 1681; d. at Salamanca, in 1748. He entered the Society of Jesus in 1698, and, after completing his studies, taught theology, Scripture, and philosophy with great success at Salamanca. His first publication was the "Vida y virtudes del P. G. Dutari" (1720). One year later he published his "Institutiones dialecticæ", commonly styled "Summulæ". This book was a worthy introduction to his "Cursus philosophici Regalis Collegii Salmanticensis, in tres partes divisus", which he published in 1724 (last edition, 10 vols., Barcelona, 1883). It discusses all the branches of philosophy with great erudition and clarity. Lossada generally follows Suárez, though in some points he departs from his master. Urráburu was an admirer of Lossada's "egregium et gravissimum cursum" (Institutiones philosophicæ, I, 87), and followed him very closely. Lossada took part in the famous discussion on the descent of Saint Dominic, and his learned writings on this point were published by the Bollandists in their "Acta Sanctorum" of 1755. The satirical vein in Lossada's works led him to be credited with Isla's famous novel "Fray Gerundio". Lossada and Isla wrote together the curious and amusingly absurd work "La juventúd triunfante".

DE YEDRA, *Breve noticia de la vida del P. L. de Lossada* (Salamanca, 1745); FITA, *Galería de Jesuitas ilustres* (Madrid, 1880); RUIZ, *Ensayos críticos* (Lugo, 1868), 366; SOMMERVOGEL, *Bibliothèque de la compagnie de Jésus*; AMADO, *Historia de la educación y de la pedagogía* (Barcelona, 1911).

WILLIAM FURLONG.

Luke, SAINT, GOSPEL OF—The following answers to questions about this Gospel, and that of St. Mark, were issued, 26 June, 1913, by the Biblical Commission (q. v.). That Mark, the disciple and interpreter of Peter, and Luke, a doctor, the assistant and companion of Paul, are really the authors of the Gospels respectively attributed to them is clear from Tradition, the testimonies of the Fathers and ecclesiastical writers, by quotations in their writings, the usage of early heretics, by versions of the New Testament in the most ancient and common manuscripts, and by intrinsic evidence in the text of the Sacred Books. The reasons adduced by some critics against Mark's authorship of the last twelve versicles of his Gospel (xvi, 9–20) do not prove that these versicles are not inspired or canonical, or that Mark is not their author. It is not lawful to doubt of the inspiration and canonicity of the narratives of Luke on the infancy of Christ (i–ii), on the apparition of the Angel and of the bloody sweat (xxii, 43–44); nor can it be proved that these narratives do not belong to the genuine Gospel of Luke.

The very few exceptional documents attributing the Magnificat to Elizabeth and not to the Blessed Virgin should not prevail against the testimony of nearly all the codices of the original Greek and of the versions, the interpretation required by the context, the mind of the Virgin herself, and the constant tradition of the Church.

It is according to most ancient and constant tradition that after Matthew, Mark wrote his Gospel second and Luke third; though it may be held that the second and third Gospels were composed before the Greek version of the first Gospel. It is not lawful to put the date of the Gospels of Mark and Luke as late as the destruction of Jerusalem or after the siege had begun. The Gospel of Luke preceded his Acts of the Apostles, and was therefore composed before the end of the Roman imprisonment, when the Acts was finished (Acts, xxviii, 30–31). In view of Tradition and of internal evidence it cannot be doubted that Mark wrote according to the preaching of Peter, and Luke according to that of Paul, and that both had at their disposal other trustworthy sources, oral or written.

Acta Apostolicæ Sedis (30 June, 1913).

Lyrba, titular see in Pamphylia Prima; the ruins are south-east of Kiesme, vilayet of Koniah; there have been found some inscriptions, tombs, and the remains of a Byzantine church.

RADET in *Revue des études anciennes*, XII (Bordeaux, 1910), 365–72.

S. PÉTRIDÈS.

M

Macarius, the name of two celebrated contemporary Nitrian monks of the fourth century:—

MACARIUS THE ALEXANDRIAN, also called ὁ πολιτικός either in reference to his city birth or polished manners; d. about 405. He was a younger contemporary of Macarius the Egyptian, but there is no reason for confounding or identifying him with his older namesake. More than any of the hermits of the time he exemplified the spirit of emulation characteristic of this stage of monasticism. He would be excelled by none in his austerities. Palladius asserts "if he ever heard of any one having performed a work of asceticism, he was all on fire to do the same". Because the monks of Tabennisi eschewed cooked food in Lent he abstained for seven years. Once, in expiation of a fault, he lay for six months in a morass, exposed to the attacks of the African gnats, whose sting can pierce even the hide of a wild boar. When he returned to his companions he was so much disfigured that he could be recognized only by his voice. He is credited with the composition of a rule for monks, though his authorship is now generally denied.

MACARIUS THE EGYPTIAN OR THE ELDER, one of the most famous of the early Christian solitaries, b. about A.D. 300; d. 390. He was a disciple of St. Anthony and founder of a monastic community in the Scetic desert. Through the influence of St. Anthony he abandoned the world at the age of thirty, and ten years later was ordained a priest. The fame of his sanctity drew many followers, and his monastic settlement at his death numbered thousands. This community, which took up its residence in the Nitrian and Scetic deserts, was of the semi-eremitical type. The monks were not bound by any fixed rule; their cells were close together, and they met for Divine worship only on Saturdays or Sundays. The principle which held them together was one of mutual helpfulness, and the authority of the elders was recognized not as that of monastic superiors in the strict sense of the word but rather as that of guides and models of perfection. In a community whose members were striving to excel in mortification and renunciation the pre-eminence of Macarius was generally recognized. Several monasteries in the Libyan desert still bear the name of

Macarius. Fifty homilies have been preserved which bear his name, but these and an "Epistle to the monks", with other dubious pieces, cannot be ascribed to him with absolute certainty.

Hist. Lausiaca, xvii; *Hist. monachorum*, xxviii; a Coptic *Life* was edited by AMÉLINEAU in *Monuments pour servir à l'histoire de l'Egypte chrétienne au IVe, Ve, VIe et VIIe siècles* (Paris, 1895). Syriac tr. by BEDJAN in *Acta sanctorum et martyrum syriace*, V, 1895; BUTLER, *The Lausiac History of Palladius*, II, 193; ZÖCKLER, *Askese u. Mönchthum* (Frankfort, 1897), 226. For the homilies ascribed to MACARIUS see *P. L.*, XXXIV, 409 sqq.; cf. BARDENHEWER, *Patrology*, tr. SHAHAN (St. Louis, 1908), 266 sqq.

PATRICK J. HEALY.

MacCarthy, BARTHOLOMEW, Irish scholar and chronologist, b. at Conna, Ballynoe, Co. Cork, 12 Dec., 1843; d. at Inniscarra, Co. Cork, 6 Mar., 1904. He was educated at Mount Melleray Seminary, Co. Waterford, and at St. Colman's College, Fermoy, Co. Cork, afterwards studying at Rome, where he was ordained in 1869. On his return to Ireland he was appointed professor of Classics at St. Colman's, where he remained about three years. He then went as curate to Mitchelstown (where he was at the time of the famous Mitchelstown Massacre), and afterwards to Macroom and Youghal. In 1895 he was appointed parish priest of Inniscarra, near Cork, where he died. He was the author of the following works: (1) "Essays on various Early Irish Ecclesiastical Fragments", written while he was in Rome and published mostly anonymously in the "Irish Ecclesiastical Record" (1864 sqq.); (2) "The Stowe Missal", perhaps his most celebrated work, published in the "Transactions of the Royal Irish Academy", XXVII (1886), 135–268, in which he establishes the date of Moelchaich's recension as about 750 or at least the eighth century, and proves that the so-called Middle Irish corruptions can be paralleled from old Irish MSS., none of which are later than the ninth century; he also separates the earlier portion of the text into (a) the original Mass, dating from at least A.D. 500, called "Missa Patricii" in the "Book of Armagh" (A. D. 807), and (b) later augments and Roman contents; (3) Four Dissertations on the Codex Palatino-Vaticanus, No. 830 (Chronica Mariani Scotti), published in the Todd Lecture Series of the Royal Irish Academy, III (1892), illustrated by studies on old Irish Metric, the Synchronisms from the "Book of Ballymote", Paschal computations, and various Irish historical documents: (4) "New Textual Studies on the Tripartite Life of St. Patrick" published in the "Transactions of the Royal Irish Academy", XXIX, 183 sqq., in which he proves that portion of the material of the "Vita Tripartita" must date back to the middle of the sixth century; (5) "The Annals of Ulster". On the death of William M. Hennessey, Dr. MacCarthy was asked by the Government to continue the editing of this most important collection of Irish Annals in the Rolls Series. He published vols. II (1893), III (1895), and IV (1901). In the introduction to the fourth and final volume of these annals he treats in detail of various important questions connected with the history of chronology among the nations of western Europe. Of peculiar interest are his discussions of the ancient Paschal Cycle of 84 years and other Paschal computations in vogue in Ireland, the origin of A.D. dating in Irish annals, the methods of rectifying errors in the same, and the history of the various British or Irish falsifications which appeared during the disputes regarding Easter in the insular churches of the West, such as the "Acts of Cæsarea", the "Athanasian Tractate", the "Book of Anatolius", and the "Epistle" of Cyril.

MacCarthy was a man of great ability and wide learning and was recognized as one of the foremost of Irish scholars and as the highest authority on all matters of Irish chronology, especially on those touching the Paschal question. A few months before his death he had been chosen by the Government on the recommendation of the Council of the Royal Irish Academy to edit the "Annals of Tighearnach". As a critic he was excessively inclined to fault-finding. He often spoke slightingly of the labours of his predecessors, for instance of John Colgan, O.S.F., the O'Clerys, Eugene O'Curry, etc., while his carping criticisms of contemporary scholars often led to warm discussions (cf. "Irish Ecclesiastical Record", 1883, and "Gaelic Journal", I, 8, 263). A rather bitter letter of his criticising a favourable review of John Salmon's "Ancient Irish Church as a Witness to Catholic Doctrine" in the "Irish Ecclesiastical Record" (August, 1897, 166–170) led to a learned controversy between these two Catholic scholars, which was carried on in that periodical the following year. At the same time it cannot be denied that his extensive knowledge and critical acumen contributed very much to the elucidation of many an obscure point in Irish history both ecclesiastical and profane.

Irish Catholic Directory (1870–1905); *Minutes of the Royal Irish Academy* (Session, 1903–4); *Gaelic Journal*, I, 11; *Irish Ecclesiastical Record* (1864–1898); and the various works of the author.

JOHN MACERLEAN.

JUSTIN MCCARTHY

McCarthy, JUSTIN, Irish politician, journalist, novelist, and historian, b. at Cork, 22 Nov., 1830; d. at Folkestone, England, 24 June, 1912. He was the son of Michael McCarthy, and was educated at a private school in his native city. At the age of eighteen he obtained a position on the literary staff of the "Cork Examiner". In 1853 he went to Liverpool as a journalist; in 1860 became Parliamentary reporter of the London "Morning Star", which he edited later (1864–68). From 1868 till 1871 he lectured with great success throughout the United States of America and was one of the assistant editors of the New York "Independent". On his return to England he contributed frequently to the "Nineteenth Century", the "Fortnightly Review", and the "Contemporary Review", and for many years was leader writer for the London "Daily News". From 1879 till 1896 he was a member of the British Parliament, representing the Irish constituencies of County Longford, Derry City, and North Longford. In November, 1880, he joined the Irish Land League, which won so many victories for the Catholic peasantry; two years later he became chairman of the National Land and Labour League of Great Britain. In 1886 he revisited the United States. From 1890 till 1896 he was chairman of the Irish Parliamentary party in succession to Parnell, having previously been vice-chairman for many years. His courtesy and moderation won him the respect of all parties in Parliament. Though participating so actively in the political life of Ireland, McCarthy took more interest in letters than in politics. His first novel, "The Waterdale Neighbours", appeared in 1867, and was followed by about twenty others, many of which are still popular. Of these the chief are: "Dear Lady Disdain" (1875); "A Fair Saxon" (1873); "Miss Misanthrope" (1877) and "The Dictator" (1893). Other publications were: "Con Amore", a volume of essays (1868), and biographies of Sir Robert Peel (1891), Leo XIII (1896), and Gladstone (1897). McCarthy's popularity as a writer depends rather on his historical writings, which are always lucid, forceful, and wonderfully free from party spirit. Of these works the most important are: "History of our own Times" (7 vols., London, 1879–1905), dealing with the events from the year 1830 to the death of Queen Victoria and supplemented by "Reminiscences of an Irishman" (1899); "A short History of our own Times" (1888); "The Epoch of Reform, 1830–1850" (London, 1874); "History of the Four Georges" (4 vols., 1884–1901), of which vols. 3 and 4 were written in collaboration with his son, Justin Huntly McCarthy, well-known as a novelist and play-writer; "Ireland and her Story" (1903); "Modern England" (1899); "Rome in Ireland" (1904). Failing health and old age could not induce McCarthy to lay down his pen, and even as late as November, 1911, he published his "Irish Recollections", describing with his wonted charm the events of his earlier life. He was an ardent advocate of Catholic rights, and, though he had been indifferent for many years, in his old age he returned to the practices of his religion.

McCARTHY, *Irish Recollections* (London, 1911); IDEM, *Reminiscences of an Irishman* (London, 1899); IDEM, *An Irishman's Story* (London, 1904); *The Times* (London, 26 April, 1912); O'CONNOR, *Justin McCarthy* in *Amer. Cath. Quart. Rev.*, XXXVII (Philadelphia, 1912), 387-407.

A. A. MACERLEAN.

MacMahon, HEBER (EMER or EVER), Bishop of Clogher, Ireland, and patriotic leader, born at Farney, County Monaghan, 1600; executed at Enniskillen in 1650; son of Turlogh MacMahon and his wife Eva O'Neill, and nephew of Sir Patrick MacArt MacMahon. His family, having become impoverished by a bill of attainder confiscating the land of those who had struggled for Ireland's liberty, withdrew to Killybegs, and Heber received his early education in the Franciscan convent at Donegal, some twenty miles away. He went to the Irish College at Douai in 1617 and later to Louvain, where he studied under Hugh MacCaghwell, was ordained in 1625, after which he returned to the Diocese of Clogher. He laboured there for some years with great zeal and fruit among his flock who had been despoiled of their lands, robbed of their churches, and forced to worship secretly in the mountains, and soon he was appointed vicar-general. On 10 Feb., 1642, he was nominated to the See of Down and Connor and was present at the Synod of Kells in that year. Before his consecration, however, he was transferred to Clogher, 2 June, 1643. When the struggle for freedom began in 1641 he became a steadfast adherent of Owen Roe O'Neill, and energetically supported the papal envoys, Scarampi in 1643 and Rinuccini in 1645, in opposition to Ormonde and the majority of the Supreme Council of the Irish, whom he believed to be sacrificing the interests of religion for the sake of peace. In 1647 the opponents of Rinuccini endeavoured to get rid of MacMahon by sending him on a mission to France, which, however, he refused to accept. In April, 1648, he condemned the truce with Inchiquin as inimical to the Catholics of Ireland. Finding his efforts fruitless he withdrew with Owen Roe O'Neill to Ulster, whereupon they were proclaimed traitors to Ireland by the Supreme Council. In 1649 he was captured by Sir Phelim O'Neill and imprisoned, but escaped shortly afterwards. In October, 1649, Ormonde and Owen Roe O'Neill made peace, the better to resist the Cromwellian invasion. In March, 1650, MacMahon was chosen to lead the Ulster forces, O'Neill having died some months earlier. Encouraged by some early successes he risked a serious conflict with the English army under Sir Charles Coote at Scariffhollis, County Donegal, on 21 June, 1650, was defeated and captured two days later near Omagh, and though promised quarter was shortly afterwards put to death by Coote, despite the efforts made by Major-general King, governor of Enniskillen, to obtain a commutation of the death sentence. His head was stuck on a spike at Enniskillen Castle and his trunk buried by some Catholics in Devenish Island, with the permission of Governor King.

MEEHAN, *Irish Franciscan Monasteries* (Dublin, 1870), 234–52; BRADY, *Episcopal Succession in England, Ireland and Scotland*, I (Rome, 1876); MORAN, *Spicilegium Ossoriense*, I, II (Dublin, 1874–81); BAGWELL in *Dict. Nat. Biog.*, s. v.

A. A. MACERLEAN.

Maffei, MARCHESE FRANCESCO SCIPIONE, Italian *littérateur* and archæologist, b. at Verona, 1 June, 1675; d. there, 11 Feb., 1755. He sprang from an ancient and illustrious family which came originally from Bologna; his brother was General Alessandro Maffei, whose "Memoirs" he published. He began at an early age to write poetry which, however, was marred by the bad taste of the period, but association with such men as Pastorini and Maggi and the study of the great Italian poets brought about a change in his style. In 1699, during a sojourn in Rome, he became a member of the Accademia degli Arcadi and on his return to Verona established in that city a branch of the Roman Arcadia. In 1703 he enlisted in the Bavarian army, in which his brother held the rank of lieutenant-colonel and in 1704 took part in the battle of Donauwörth. In 1709 he went to Padua, where he shared with Apostolo Zeno the editorship of the "Giornale de Letteraria d'Italia", but soon abandoned the work. In 1710 he spent some time at Turin for the purpose of studying the MSS. in the Royal Library, and while there he arranged the collection of objects of art which Charles Emmanuel had brought from Rome. Declining posts proffered by Pope Clement XI and King Victor Amadeus he returned to Verona, where he devoted himself to the study of the Italian drama, with the object of raising it from its state of decadence, and his efforts in this direction may be regarded as the beginning of the rehabilitation of the Italian theatre.

Maffei had already devoted some years to archæological and artistic studies and in this connexion had amassed in his palace a very valuable collection. In particular his scholarly publications on the history of his birthplace aroused such enthusiasm on the part of the Veronese that it was only with difficulty that he prevailed on them not to erect a statue to him during his lifetime. His familiarity with charters and other medieval documents resulted in his "Istoria diplomatica" (Mantua, 1727), a work which added much of importance to the history of diplomatics. In 1732 he went to the south of France for purposes of archæological research and from there he went to Paris, where he remained four years and was received as member of the Académie des Inscriptions. At this time also the Jesuits requested him to write in defence of the orthodox system of grace against the doctrine of the Jansenists. In compliance he wrote his "Istoria teologica delle doctrine e delle opinione corse ne cinque primo secoli della chiesa in proposito della divina grazia, del libero arbitrio e della predestinazione" (Trent, 1742; Latin tr., Frankfort, 1765). Prior to the appearance of this work he went to London (1736), visited Oxford, where he obtained the degree of doctor, and was received in London by the most noted men of the country. In the same year he returned by way of Holland and Germany to Verona, where he thenceforth remained, save for occasional absences. He built a museum, which together with his valuable collection he bequeathed to his native city. Besides his historical and archæological studies he interested himself in physics and astronomy, and even built an observatory that he might study the movements of the stars. At the age of eighty he began to study Hebrew and he is said to have learned it in a few months. The following is a list of his most important works: "Per la nascita del principe di Piemonte genetliaco" (Rome, 1699); "Conclusioni di amore" (Verona, 1702); "La prima radunanza della colonia arcadica Veronese" (Cervia, 1705); "La scienza cavalleresca" (Rome, 1710), a treatise against duelling, which was instrumental in diminishing the practice in Italy; "De fabula equestris ordinis Constantiniani" (Zurich, 1712; Paris, 1714), written to prove that all the orders of knighthood date only from the Crusades and affording valuable information concerning the aristocracy of the early Middle Ages; "Merope", a tragedy (Venice, 1714; since published in numerous editions and translations); "Dell' antica condizione di Verona" (Venice, 1719); "Istoria diplomatica" (Mantua, 1727), containing documents not previously published and a discourse on primitive Italy; "Teatro del Marchese Maffei" (Venice, 1730); "Verona illustrata" (2 vols., Verona, 1732; a corrected edition according to the author's notes was issued in 4 vols., Milan, 1825–27); "Galliæ antiquitates quædam selectæ" (Paris, 1733), on the inscriptions and monuments observed by Maffei during his sojourn in France and dedicated to Louis XV; "Græcorum siglæ lapidariæ collectæ atque explicatæ" (Verona, 1746); "Della formazione dei fulmini" (Verona, 1747); "Il Raguet" (Verona, 1787), a comedy; "Museum Veronense" (Verona, 1749); "Supplemento al Tesoro delle Inscrizioni di Muratori" (Lucca, 1765); this was published by Donati according to notes collected by Maffei for a complete work on the subject. Besides these original works Maffei also collaborated in editions of the works of St. Hilary (Verona, 1730), St. Jerome (1734), and St. Zeno (1739). He bequeathed his collection of MSS. to the canons of the cathedral of Verona.

BOUGAINVILLE, *Éloge de Maffei* in *Hist. de l'Acad. des Inscrip.*, XXVII; PINDEMONTE, *Elogio* (Verona, 1784).

BLANCHE M. KELLY.

Maginn, EDWARD, Coadjutor Bishop of Derry, b. at Fintona, Ireland, 16 Dec., 1802; d. at Derry, 17 January, 1849, the son of Patrick Maginn, a farmer, and his wife, Mary Slevin, whose families gave many distinguished priests to the Irish Church in the eighteenth century. He was educated by his uncle, parish priest of Monaghan, and later by Thomas MacColgan, at Buncrana, Donegal, and entered the Irish College, Paris, in 1818. He was ordained in 1825 at Derry, and was soon appointed curate of Moville, where he remained till 1829, labouring with great fruit and winning renown as a preacher. He opposed energetically the efforts made by the Episcopalian body to proselytize his flock, and took a prominent part in a public controversy held at Derry concerning Catholic doctrines, a report of which was published later in book form (Dublin, 1828). In 1829 he became parish priest of Fahan, and applied himself to the suppression of agrarian secret societies, while appealing to the Government to protect the peasantry against the abuse of power by the local non-Catholic magistrates. He was one of the most zealous advocates of Catholic Emancipation, supported O'Connell in the Repeal movement, and endeavoured to heal the breach between the young Irelanders and the Liberator. Though recognizing the glaring defects of the "national school" system he accepted it, and by his protests prevented the withdrawal of the schools from clerical control. He repudiated the Queen's Colleges, helped to bring about their condemnation at Rome, and enthusiastically advocated the establishment of a Catholic university, which, however, he did not live to see. On 18 Jan., 1846, he was consecrated titular Bishop of Orthosia and coadjutor to Dr. MacLaughlin of Derry. Seized with typhus fever on 14 Jan., 1849, he expired three days later in St. Columb's College and was buried at Buncrana, Donegal. Dr. Maginn was an important factor in the rehabilitation of the Church in Ulster after Emancipation; he devoted himself, moreover, to the temporal welfare of the peasants, and his letters on land and the Poor Law administration, together with his evidence before the Devon Commission (Report published at Dublin, 1847), contain valuable information on the social condition of Ireland in the first half of the nineteenth century. The gross incompetency and partiality of the government officials during the famine of 1847–49 inspired him with an abhorrence of English misrule. Not the least useful of his writings was a series of letters in reply to Lord Stanley, who in the House of Lords, 23 Nov., 1847, had accused the Irish clergy of using the confessional to encourage lawlessness and crime ("Refutation of Lord Stanley's Calumnies against the Catholic Clergy of Ireland", reprint, Dublin, 1850).

MCGEE, *Life of Bishop Maginn* (New York, 1857).

A. A. MACERLEAN.

Maisonneuve, PAUL DE CHOMEDEY DE, founder of Montreal, b. in Champagne, France, early in the seventeenth century; d. in Paris, 9 Sept., 1676. He served in the Dutch war at the age of thirteen. Attracted to Canada by reading the Jesuit "Relations", he was proposed by Father Jérome Lalemant to command the company sent by Royer de la Dauversière to found Ville-Marie on the Island of Montreal, which had been ceded by ex-Governor Lauzon for an annual rent of ten pounds of fish. The future foundress of the Hôtel-Dieu, Jeanne Mance, joined the party. Governor Montmagny strove to prevent this seemingly foolhardy enterprise and retained the colonists at Sillery during the winter of 1641–42. Maisonneuve, who in the fall of 1641 had gone to take possession of the island, landed there with his followers on 17 May, 1642. The Jesuit Vimont said the first Mass, and the Blessed Sacrament remained exposed all day with a phial containing fireflies as a sanctuary lamp. The settlement was dedicated to the Blessed Virgin under the name of Ville-Marie. Situated at the point of convergence of the chief waterways, the colony was kept constantly on the alert by dread of the Iroquois. To guard against surprise and secure mutual assistance, Maisonneuve later commanded that all workers outside the fort should muster and disband at the sound of the bell. At sixty leagues' distance from Quebec and thirty from Three Rivers, the nearest fort, the position was most perilous, constantly demanding heroic courage. Yet Maisonneuve was to remain twenty-five years at his post. When, in 1644, 200 Iroquois invaded the island, he encountered the enemy with only 30 men. Overpowered by numbers, he retreated successfully after killing the chief. At the expiration of Montmagny's term of office, the governor-generalship was offered by Louis XIV to Maisonneuve, who thought fit to decline. He encouraged colonization by facilitating well-assorted marriages, attracted allies by his liberality, and, while inspiring the Iroquois with terror, he gained their confidence and saved from torture many French captives. As a magistrate he judged with equity and impartiality. In 1653 he returned from a voyage to France with Marguerite Bourgeoys, foundress of the Congregation of Notre Dame. A troop of soldiers arrived with them. After a third voyage, he brought with him the first Sulpicians who came to Canada (1659). In 1660 he authorized the heroic venture of Dollard and his sixteen companions, which saved New France from destruction. Maisonneuve's action showed itself particularly in the organization of defence. Though he seldom fought, his presence was felt everywhere planning and ordering. His character was a blending of reserve, calmness, and foresight, and, at the same time, of spontaneousness, initiative, and intrepidity. He saw to the military training of his followers and was the first to conceive the utility of flying camps to keep the Indians at a distance. In imitation of the ancient military orders, he founded a corps called the "Militia of the Holy Family", which maintained for many years the security of Montreal. He likewise favoured agriculture, commerce, and education, and was like a father to the colony, attending equally to its spiritual and temporal wants. When, in 1663, the Company of Montreal ceased to exist through the assumption of Canada by Louis XIV, Maisonneuve's public career was drawing to its close. His departure coincided with the arrival of Viceroy de Tracy and his regular troops (1665). He left Ville-Marie founded, well-fortified, municipally constituted, and civilly organized. He not only returned empty-handed but donated to the pious foundation all rents and dues accruing to him. Heedless of renown, he left no memoirs. He ended his days in retirement, never forgetting his colony nor ceasing to pray for its welfare.

Garneau, *Hist. du Canada* (Montreal, 1882); Ferland, *Hist. du Canada* (Quebec, 1882); Rousseau, *Vie de M. Paul de Chomedey* (Montreal, 1886); *Souvenir de Maisonneuve* (Montreal, 1896); Campbell, *Pioneer Priests of North America*, II: *Among the Hurons* (New York, 1910).

LIONEL LINDSAY.

Malling Abbey, an abbey of Benedictine nuns, at West Malling in the County of Kent, England. The earliest mention of the nunnery occurs in Doomsday book (1080). The church land of Malling having fallen to the share of Bishop Odo of Bayeux at the time of the Norman Conquest, Lanfranc, then Archbishop of Canterbury, succeeded in making him restore them to him in 1076. In the next year Gundulf was appointed Bishop of Rochester; it was he who built the Abbey of Malling. The date of Gundulf's foundation is doubtful; it is given as early as 1078 and as late as 1106. In recognition of its subjection to the See of Rochester the abbey paid the annual tithe of ten pounds of wax and one boar. In the year 1190 a fire broke out which destroyed both the abbey and village, but they were very soon rebuilt. At the dissolution the abbess, Dame Vernon, and her community of eleven nuns, signed the surrender and the abbey with its land fell into the hands of Cranmer. Little of the original building is now standing; the tower is Norman up to the first two stories and Early English above. Attached to the tower are some remnants of the church, one of the transepts and a wall of the nave; the refectory is also standing. The cloisters were re-erected in the fourteenth century. Since the dissolution in 1538 it had been in the hands of private owners until 1893 when it was bought for an Anglican community founded by "Father Ignatius" of Llantony.

Dugdale, *Monasticon*, III (1846), 381; *Downside Review*, XVII, 222.

PAUL BROOKFIELD.

Marignolli, Giovanni de', b. at Florence about 1290; place and date of death unknown. When quite a youth he received the Franciscan habit at the convent of Santa Croce, Florence; later on, as he himself tells us, he held the chair of theology at the University of Bologna. Nothing more is known of his religious life until Benedict XII sent him with other Franciscans on a mission to the Emperor of China, as a result of the Chinese embassy which arrived at Avignon in 1338. Marignolli became one of the greatest travellers in Asia, and has left an account of his itinerary much studied to-day by geographers of the extreme East. In Dec., 1338, he left Avignon, arriving at Naples, on 10 Feb., 1339, and on 1 May reached the Court of Andronicus III at Constantinople, where he treated in vain with the clergy concerning the reunion with Rome. From there he passed to the Crimea and thence to Sarai, carrying papal letters to Usbek, Khan of Kiptchak, who sent an escort with him as far as Armalec, where he arrived in the winter of 1340. Towards the end of 1341 he left Armalec and crossed the desert of Gobi to Peking, where he was received with great honours at the Chinese Court. After three years at Peking he travelled through the greater part of southern China as far as Columbum (Quilon) and Cape Comorin. He visited Ceylon, Java, Sumatra, and other islands of the Indian Ocean, and then returned to the Coromandel Coast. There he embarked for Malabar, and thence took the route to Europe by the Persian Gulf, Ormuz, Gezd, Ispahan, and then by Mesopotamia, Syria, Palestine, Cyprus, Egypt, arriving at Naples in 1353. From there he went to Florence and arrived at Avignon after fifteen years' absence. In March, 1354, the pope named him Bishop of Bisignano; and in 1356 Florence sent him as papal legate to Avignon. In 1357 Emperor Charles IV called him to be his councillor with the office also of court historian. Some years afterwards he compiled his "Chronicon Bohemiæ", in which he described his eastern travels. The work was edited by Dobner in "Monumenta historica Bohemiæ" (Prague, 1768).

Meinert, *Johannes von Marignola minder Bruders und papstlichen Legaten, Reise in das Morgenland*, tr. from Latin, in *Abhandl. der königl. böhm. Gesellschaft der Wissenschaft*, VII (Prague, 1820); Kunstmann in *Histor.-polit. Blätter*, XXXVIII, 701-19, 793-813; Yule, *Cathay and the Way Thither*, II (London, 1866), 309-94; de Gubernatis in *Storia dei viaggiatori italiani nelle Indie Orientali* (Leghorn, 1875), 142-60; da Civezza, *Saggio di bibliografia San Francescana* (Prato, 1879), 372-83. Cf. also Ferussac in *Bulletin de la soc. de géographie*, II (1824), 115-20; Palacky in *Würdigung der alten böhm. Geschichtschreiber* (Prague, 1830), 164-72; Amat da S. Filippo, *Studi bibl. e biogr.*, etc. (Rome, 1871), 103-9; Potthast, *Bibliotheca hist. medii ævi*, I, 767; Rohricht, *Bibliotheca geographica Palestinæ* (Berlin, 1890), n. 207.

GIROLAMO GOLUBOVICH.

Mark, Gospel of Saint. See Luke, Gospel of St. (*supra*, p. 56), for decision of Biblical Commission, 26 Jan., 1913.

Marriage, Mixed.—Since the article on this subject was written, the following decisions have been issued by the Congregation of the Holy Office, 21 June, 1913. The dispensation from the impediment of disparity is never to be granted except with all the explicit guarantees or safeguards. If granted, it is not valid, and the ordinary can declare the nullity in such cases, without recourse to the Holy See for a definitive sentence. The prescription of the Decree "Ne Temere" on the asking and receiving by the parish-priest, for the validity of marriage, of the consent of the parties, in mixed marriages in which due guarantees are obstinately refused by them, henceforth does not apply, but strict observance is to be paid to preceding concessions and instructions of the Holy See on the subject, especially of Pope Gregory XVI, Apostolical Letter, 30 April, 1841, to the Bishops of Hungary.

Martín, Enrico, date and place of birth unknown; d. in Mexico in 1632. According to some he was of Spanish descent; Humboldt says that he was either a German or Dutchman, and according to others a Mexican educated in Spain, but in all probability he was a Frenchman, Henri Martin hispanicized under the form of Enrico Martín or Martínez. He was cosmographer to the king, interpreter for the Inquisition, publisher, and distinguished in his career as an hydraulic engineer. In 1607 the Viceroy D. Luis de Velasco entrusted to him the difficult task of draining the valley surrounding the City of Mexico. The valley formed a closed basin, and when the rains were heavy the Lakes of Zumpango and San Cristóbal rose higher than that of Texcoco and overflowed into the basin, inundating the city and threatening it with destruction. Martín's plan was to open a canal as outlet to the Lake of Zumpango to prevent its overflow. The work began on 28 Nov., 1607, and was terminated by 13 May, 1609. Corrosion and the constant action of the water caused caving-in in the interior of the tunnel, and obstructed the passage to such an extent that, during the viceregency of Archbishop Fray García Guerra (1611–12), in reply to the inquiry made by Philip III for information concerning the utility of the work, the amount so far expended, and what would still be required to complete it, the archbishop and the municipal government replied that the work done by Martín was not sufficient to place the city beyond the danger of inundations and that $413,325 had been expended and 1,126,650 workmen engaged in the work. Martín wrote to the king contradicting this information.

The viceroy, D. Diego Fernández de Córdoba, Marques de Guadalcazar (1612–21), the successor of Fray García Guerra, was sent from Spain with special instructions concerning the work of the draining of the valley. At the same time Philip III commissioned the Spanish ambassador to the Court of France, D. Iñigo Contreras, to find a competent engineer for the work and the Hollander Adrian Boot, who arrived in Mexico in 1614, was selected. At the suggestion of the viceroy, Boot with Martín and the auditor Otalora visited the works and each made a report. Boot reported that Martín's canal called Huehuetoca or Nochistongo was inadequate and presented plans for a new work which would cost $185,900; Martín offered with 300 men and $100,000 to finish the work, and to moreover divert into the course of the canal the waters of the River Cuauhtitlan, which, when it rose, overflowed into the valley of Mexico. Boot's plan was rejected, and that presented by Martín was accepted with the king's approval. The royal approbation was obtained 3 April, 1616, and Martín received his instructions to begin the work at once.

In 1623 when the work was still in an unfinished state the Viceroy Marques de Belvez (1621–24) to test the utility of the canal directed the work to be suspended and the waters, including that of the River Cuauhtitlan, which was then discharging through the tunnel, to be once more diverted into the lakes of the valley. This caused a flood in 1627 and the municipal government petitioned the Viceroy Cerralvo (1624–35) to rectify the trouble and avert a disaster. The viceroy entrusted the matter to Boot, Martín, and several others who had studied the situation, and all submitted reports. Between disputes and meetings the time up to 1629 was lost and the mouth of Martín's tunnel having become practically obstructed, the waters of the Cuauhtitlan overflowed into the Lake of Zumpango and the City of Mexico was placed in great peril. The viceroy had Martín arrested and imprisoned on the charge of having purposely closed the mouth of the tunnel, to which he replied that the lack of funds had prevented the repairs being made in the roof of the tunnel, and that the portions that had caved in had impeded the flow of the water. A few days later (21 Sept., 1629) he was released and the work of repairing the tunnel put into his hands. It was, however, too late, as the following day the greatest of all the floods occurred, water rising in the city proper to the height of two metres. The ravages of the water were terrible, the greater portion of the houses were rendered uninhabitable, and according to some historians 30,000 persons lost their lives. Some years later the auditor, D. Juan de Villabona Cubiaurre, was appointed chief superintendent of the work and submitted an unfavourable report on the work of Martín. The aged engineer defended himself against these imputations, but his opinion was treated with so much scorn that he died the following year, crushed by the injustice and disappointment. In 1789 the tunnel was converted into an open canal which is still to be seen. Within very recent years an entirely new project has been carried out by which the waters of the valley discharge through the Tequisquiac tunnel.

Martín left a number of works among which may be mentioned: "Repertorio de tiempo é historia natural de Nueva España" (Mexico, 1606); "Agricultura de Nueva España sobre la cria de ganados, labores, huertas, jardines, etc."; "De fisionomia de rostros"; "Discurso sobre la magna conjunción de los planetas Jupiter y Saturno acaecida el 24 de Diciembre de 1603"; "Treinta y dos mapas de la costa del sur de Nueva España, de sus puertos, ensenadas, calos, etc."

Diccionario enciclopédico hispano-americano (Barcelona, 1893); SIERRA, *México, su evolución social* (Mexico, 1901); BERISTAIN, *Biblioteca hispano-americana septentrional* (Amecameca, 1883); PALACIO, *México á través de los siglos*, III (Barcelona).

CAMILLUS CRIVELLI.

Masses, BEQUESTS FOR.—"The efficacy of prayers for the dead", remarks the Court of Appeals of the State of New York in Holland v. Alcock, 108 New York Court of Appeals Reports, page 312, "is one of the doctrines of the Roman Catholic Church . . . and those professing that belief are entitled in law to the same respect and protection in their religious observances thereof as those of any other denomination" (p. 329). But the court held to be of no effect a bequest by a testator to his executors of money "to be applied by them for the purpose of having prayers offered in a Roman Catholic Church to be by them selected for the repose of my soul and the souls of my family and also the souls of all others who may be in purgatory". And following this decision the same court, in a later case, declared to be of no effect a bequest by a testator to his executors of a sum of money "to be expended in having masses said for the repose of his soul" (see O'Conner v. Gifford, 117 New York Court of Appeals Reports, p. 276), or, as rather infelicitously expressed by the judge writing the opinion of the court, "disposed of in the purchase of masses" (p. 283). Notwithstanding "respect and protection" due to "Roman Catholic" religious observances, these legacies failed, because "religious or pious uses were, when the Roman Catholic religion prevailed in England, recognized as charities" (108 ibid., p. 325), and the court held that the English legal doctrine on which the validity of charitable uses and trusts depended was not a part of the law of the State of New York. And, since in that state the bequests could not be upheld as charities, their validity was deemed to be open to an objection fatal to the validity of any trust not charitable, namely, "absence of an ascertainable beneficiary" (108 ibid., p. 329; Fosdick v. Town of North Hempstead, 125 ibid., p. 591).

The court in the Holland case calls attention to the circumstance that its decision adverse to the existence in New York of the English legal doctrine of charities is a denial of the correctness of the Court of Appeals in the previous case of Williams v. Williams, decided in 1853 (8 New York Court of Appeals Reports, p. 525), the doctrine of that case being that charitable trusts are a part of the law of the state, "that they came to us by inheritance from our British ancestors and as part of our common law" (108 ibid., p. 336). The Holland case was decided in 1888, the O'Conner case in 1889. The highest court of the state having thus decided that the legal doctrine of the same court in 1853 was erroneous and to be no longer adhered to, the legislature of the state enacted in 1893 a statute (Laws of 1893, chapter 701), which has been declared by the Court of Appeals "to restore the ancient doctrine of charitable uses and trusts as a part of the law of this State" (Bowman v. Domestic and Foreign Missionary Society, 182 Court of Appeals Reports, p. 498, decided in 1905), "the law of charitable trusts as declared in the Williams case" (Allen v. Stevens, 161 ibid., p. 141, decided in 1899). As if to approve legislatively what is thus declared judicially, the legislature, by laws becoming effective in 1909 (see Personal Property Law, section 12; Real Property Law, section 113) has re-enacted (with changes immaterial for our present purposes) the statute of 1893.

The reason on which Holland v. Alcock was based having thus ceased to exist, we might, perhaps, doubt whether the law of that case could be deemed to survive. But in this connexion a case decided in 1907 ought to be noticed. This case (Johnston v. Hughes, 187 New York Court of Appeals Reports, p. 446) involved the validity of a bequest of proceeds of real estate to a hospital conducted by a corporation, "The Sisters of the Poor of St. Francis" incorporated for "the gratuitous care of the sick, aged, infirm and poor", the testator adding to the bequest these words "for the benefit and use of the Blessed Virgin Mary purgatorial fund of said hospital". There had never been maintained any such fund in the hospital. But there was "a chapel", observes the court "connected with the hospital in which they have morning Mass and religious devotions during the day, in which prayers are offered for departed souls" (p. 452). And the court surmises that from knowledge of the observance of these religious practices, persons under the charge of the Sisters may derive "comfort and peace of mind", conducive to the physical welfare which the corporation had been chartered to promote (p. 453). The court holds that "an imperative intent on the part of the testator not to make the gift absolute" does not appear (p. 451), and that "the gift was absolute and valid", for the legal purposes of the corporation (p. 454). The Sisters, as individuals and apart from regard for the inmates of the hospital, might feel morally bound to pray for the dead; but the corporation was held to take the bequest for the purposes of the corporate charter, and these were certainly limited to the welfare of the living, "the sick, aged, infirm and poor". The bequest being thus sustained because deemed to be for purposes within the corporate functions of the legatee, the court intimates that if the legatee had not been a corporation, the decision might have been that the bequest was invalid, and invalid on the authority of the Holland case. "In this case", remarks the court, "the bequest was to a corporation duly organized, and it is not therefore subject to the objection that was made in the case of Holland vs. Alcock" (p. 453). The fact is not alluded to that the reason for sustaining this objection was the nonexistence in New York of the English law of charities, a reason no longer tenable under the statute of 1893 as construed by the court. We may well regret that this recognition in 1907 of Holland vs. Alcock was unaccompanied by any reference to this intervening statute.

Incorporation of "Roman Catholic" Churches has been provided for by the statutes of New York since the year 1863 (see Laws of 1863, chapter 45; and Religious Corporations Law, in effect 1909). The views expressed in the Holland case, in conjunction with the statute of 1893, seem favourable to the legal competency of a church thus incorporated to accept a testamentary gift charged with a trust of offering public masses for the dead (*In re* Davidson, English Law Reports, 1 Chancery, page 572, *anno* 1909; cf. Bowman v. Domestic and Foreign Missionary Society *sup.*). By chapter 732 of the Laws of 1911, "any property devised or bequeathed for religious ceremonies, observances or commemorative services of or for the deceased donor" is exempted from transfer tax. This exemption seems to embrace devises and bequests whether to individuals or to corporations, and Masses for the repose of his soul might, perhaps, be considered to be "commemorative services . . . for the deceased donor" (chapter 795, Laws of 1913). And, possibly, some case involving a question of liability to payment of this tax may cause the Court of Appeals to settle the question whether, notwithstanding the Statute of 1893, bequests and devises for Masses are to be deemed void in the State of New York in accord with the rulings of the Court in the Holland case and the O'Conner case.

CHARLES W. SLOANE.

Matthew, SAINT, GOSPEL OF.—Since the publication of this article, the following answers have been given by the Biblical Commission (q. v.) to inquiries about the Gospel of St. Matthew: In view of the universal and constant agreement of the Church, as shown by the testimony of the Fathers, the inscription of Gospel codices, most ancient versions of the Sacred Books and lists handed down by the Holy Fathers, ecclesiastical writers, popes and councils, and finally by liturgical usage in the Eastern and Western Church, it may and should be held that Matthew, an Apostle of Christ, is really the author of the Gospel that goes by his name. The belief that Matthew preceded the other Evangelists in writing, and that the first Gospel was written in the native language of the Jews then in Palestine, is to be considered as based on Tradition.

The preparation of this original text was not deferred until after the destruction of Jerusalem, so that the prophecies it contains about this might be written after the event; nor is the alleged uncertain and much disputed testimony of Irenæus convincing enough to do away with the opinion most conformed to Tradition, that their preparation was finished even before the coming of Paul to Rome. The opinion of certain Modernists is untenable, viz., that Matthew did not in a proper and strict sense compose the Gospel, as it has come down to us, but only a collection of some words and sayings of Christ, which, according to them, another anonymous author used as sources.

The fact that the Fathers and all ecclesiastical writers, and even the Church itself from the very beginning, have used as canonical the Greek text of the Gospel known as St. Matthew's, not even excepting those who have expressly handed down that the Apostle Matthew wrote in his native tongue, proves for certain that this very Greek Gospel is identical in substance with the Gospel written by the same Apostle in his native language. Although the author of the first Gospel has the dogmatic and apologetic purpose of proving to the Jews that Jesus is the Messias foretold by the prophets and born of the house of David, and although he is not always chronological in arranging the facts or sayings which he records, his narration is not to be regarded as lacking truth. Nor can it be said that his accounts of the deeds and utterances of Christ have been altered and adapted by the influence of the prophecies of the Old Testament and the condition of the growing Church, and that they do not therefore conform to historical truth. Notably unfounded are the opinions of those who cast doubt on the historical value of the first two chapters, treating of the genealogy and infancy of Christ, or on certain passages of much weight for certain dogmas, such as those which concern the primacy of Peter (xvi, 17–19), the form of baptism given to the Apostles with their universal missions (xxviii, 19–20), the Apostles' profession of faith in Christ (xiv, 33), and others of this character specially emphasized by Matthew.

Acta Apostolicæ Sedis (26 June, 1911); *Rome* (8 July, 1911).

Meaux (MELSA), a Cistercian abbey about four miles east of Beverley in the East Riding of Yorkshire. It was founded in the year 1150 by William le Gros, Earl of Albemarle, and was dedicated to Our Lady. The history of the abbey is a sad one. On reading the chronicle compiled by Abbot Burton we see that the abbey was hardly ever free from litigation; three times the monks were forced to disperse through poverty; once, in the year 1349, four-fifths of the monks were carried off by the pestilence; and once by incurring the anger of a king they barely escaped dissolution. Richard Draper, the last abbot, signed the surrender of the abbey, and received a pension from Henry VIII.

Chronica monasterii de Melsa in *Rolls Series*, XLIII; Dugdale, *Monasticon*, V (1846), 388; Janauschek, *Orig. Cisterc.*, I (1877), 124-5.

Paul Brookfield.

Menéndez y Pelayo, Marcelino, poet, historian and literary critic, b. at Santander, Spain, in 1856; d. at Santander in 1912. After having made his first studies in his native town, he went in 1871 to the University of Barcelona, where he passed two years and won the admiration of his fellow-students, his teachers and of the Government, by which he was given extensive means for making literary, critical, and historical researches. At the age of twenty-two he was appointed to the chair of literature in the University of Madrid, and three years later was received into the Spanish Academy. In 1876 he published his "Estudios críticos sobre poetas Montañeses" and in 1880 his "Heterodoxos Españoles". This work, which is a proof of the writer's incomparable knowledge and skill, deals with the political and literary history of Spain in its relation to the Catholic Church from the time of Priscilian down to our age. A new phase of his genius was displayed in "Horacio en España". Himself a lyric poet of no mean ability, as his "Oda á Horacio" and "La galerna del sábado de gloria" bear witness, he was fitted to undertake the task of collecting and criticizing the numerous Spanish translations and imitations of Horace.

His extensive "Historia de las ideas estéticas en España" includes not only a complete exposition of the æsthetic ideas of Spanish writers but also an elaborate and finished treatise on æsthetic ideas in Europe. Four volumes have been published on "Los orígines de la novela en España", a treatise on the origin of the Spanish novel. This is one of the most learned and original of Menéndez y Pelayo's works. From a national as well as from a Catholic viewpoint the "Ciencia española" (1887) is one of the most valuable publications of this writer. The work is chiefly a collection of letters and essays which demonstrate that Spain is one of the richest nations in original and sound philosophy and is endowed with many scientists of remarkable genius. Here also he proves that the Inquisition did not hinder culture in Spain, but fostered it. Other works of Menéndez y Pelayo are: "Obras completas de Lope de Vega", "Antología de poetas líricos castellanos", "Crítica literaria" and "Poetas hispaño-americanos". In the five volumes contained in the "Crítica literaria" are published his essays on the "Mystic poetry of Spain", "Saint Isidore", "History considered as an Art", "Tirso de Molina", etc. Menéndez y Pelayo was the president of the Academia Real de la Historia, director of the "Revista de archivos", "Bibliotecas y museos", editor of the "Nueva biblioteca de autores castellanos", and member of countless literary and scientific societies both in Spain and in the other European countries.

In point of style Menéndez y Pelayo is regarded as the superior of all writers who have flourished since the Golden Age of Spain. His first essays as well as his last works are composed with all his youthful enthusiasm and poetic taste. Every page of his writings reveals a wealth of strong common sense, clear perception, and a vein of wonderful and ever varying erudition. Thoroughly Catholic in spirit, he found his greatest delight, he declared, in devoting all his work to the glory of God and the exaltation of the name of Jesus.

García Romero, *Apuntes para la biografía de D. M. Menéndez y Pelayo* (Madrid, 1879); Pidal y Mon, *Discursos y artículos literarios* (Madrid, 1884); Valera, *Homenaje al Sr. Menéndez y Pelayo* (Madrid, 1899), introduction to volume I; Blanco García, *Historia de la literatura española del siglo XIX* (Madrid, (1891), III; Boris de Tannenberg, *L'Espagne littéraire* (Paris, 1902); del Valle Ruiz, *Estudios literarios* (Madrid, 1903); de Vassal, *Menéndez y Pelayo (1856-1912)* in *Etudes*, CXXXII (Paris, 20 Aug., 1912), 452-65; Marin, Vásquez Mella, Martínez, *Discursos sobre Menéndez y Pelayo* (Madrid, 1912); *Razón y Fe*, XXXIII (Madrid, July, 1912), 277-318 contains four studies on Menéndez y Pelayo: Pérez Goyena, *Biografía de Don M. y P.*; Portillo, *Obras de M. y P.*; Astrain, *M. y P.: examen crítico de sus obras*; Eguía Ruiz, *¿ M. y P. poeta?*

William Furlong.

Menestrier, Claude-François, antiquarian, b. at Lyons, 9 March, 1631; d. at Paris, 21 Jan., 1705. He inherited a taste for antiquities, his great-uncle Claude Menestrier having been employed by Cardinal Barberini (Urban VIII) as librarian to collect art objects and medals. A pupil of the College of the Trinity, Lyons, which was in charge of the Jesuits, he entered the Society there, and at the age of fifteen was professor of rhetoric; in this capacity he composed the ballets "Destinées de Lyon" and "L'autel de Lyon" and arranged the plays which were performed before Louis XIV when he visited Lyons in 1658. He also directed the festivities which took place at the time of the marriage of Françoise d'Orléans and Charles Emmanuel, Duke of Savoy, as also of the solemnities wherewith the Visitandines of Chambéry celebrated the canonization of St. Francis de Sales. But he was more than an organizer of spectacles; he issued important publications on heraldry which led him into violent disputes with Claude le Laboureur, provost of L'Île Barbe; he also made a study of emblems and mottoes. Stationed at Paris from 1670, he preached successfully for twenty-five years in the principal towns, during which time he also composed Latin inscriptions for LeBrun's prints, for the battle pictures of Van der Meulen, as well as supervising the decorations for Turenne's obsequies and writing, among other important books, "Histoire de Louis le Grand par les médailles, devises, inscriptions et armoiries" (1689) and "Histoire civile on consulaire de la ville de Lyon" (1696). He had planned a vast synthesis of knowledge, the "Philosophie des images", in which were to be included his numerous and strangely varied volumes. In 1682 he had discovered in the Cistercian abbey at Villiers the tomb of Queen Anne or Agnes of Russia, second wife of Henry I. In 1770, in the second edition of the "Gallia christiana", he was accused of falsehood in this connexion, but the discovery by Prince Labanoff in 1825 of a diploma bearing the seal of this queen vindicated Menestrier's memory. The bibliography of Menestrier's works is so considerable that it disconcerts bibliophiles.

Allut, *Recherches sur la vie et sur les œuvres du P. Claude-François Menestrier* (Lyons, 1856); Renard, *Catalogue des œuvres imprimées de Claude-François Menestrier* (Lyons, 1883); Sommervogel, *Bibliothèque de la C. de J.*, V, (Paris, 1894), 905–45; *Le Bulletin du bibliophile* (1898).

Georges Goyau.

Mino di Giovanni, called da Fiesole, b. 1431; d. 1484. He is inscribed in the "Libro della Matricola" of the Florentine masters of stone and woodwork as "Minus Johannis Mini de Pupio", whence some have concluded he was born at Poppi, Casentino; elsewhere he is "Mino di Giovanni di Mino da Firenze". As a sculptor he is noted for the delicate fineness and finish of his handicraft. A large number of portraits and subjects in low-relief are attributed to him: the circular Madonna and Child on a bracket (Bargello, Florence); the busts of Piero and Giovanni de'Medici (Bargello); that of Rinaldo della Luna, dated 1461; a remarkable portrait of Isotta da Rimini (Camposanto, Pisa); an open-air relief of the Madonna and Child (Via Zannetti, Florence). Two important works are in the cathedral at Fiesole: an altar-piece with figures of the Madonna and Child, an infant St.

John, St. Leonard, and St. Remigius, the architectural setting surmounted by a bust of the Saviour; and in a side chapel the monument of Bishop Salutati, with a portrait bust (1464–66). Equally important, in the Church of the Badia, Florence, is the monument to its founder, the famous Margrave Hugo of Andeburg (finished 1481), and an earlier work, the tomb of Bernardo Giuigni (1466); here also is a relief of the Madonna and saints. In the sacristy of Santa Croce there is a marble ciborium with angels. Mino worked with Antonio Rosellino on the pulpit in the cathedral at Prato, contributing two reliefs from the life of the Baptist. In 1473 he went to Rome where he remained apparently about six years. It is doubtful if all the monuments there attributed to him are of his own hands; there is no question about the tomb of the Florentine Francesco Tornabuoni in the Church of Santa Maria sopra Minerva, the remains of the monument to Paul II in the crypt of St. Peter's, and the tabernacle in S. Maria in Trastevere bears the inscription "Opus Mini". Monuments attributed to him, noted for purity and elegance of design, are those of Cristoforo della Rovere (S. Maria del Popolo); Cardinal Niccolò Forteguerra (S. Cecilia); and Pietro Riario (SS. Apostoli). Further attributions are the tomb of Bartolomeo Roverella (S. Clemente); that of the Scotch Bishop Alan (S. Prassede); and the Piccolomini tomb (S. Agostino). Other works are the ciborium in the cathedral at Volterra; a marble bust of the Baptist (Louvre, Paris); Madonna and Child, a bust of a young Florentine woman, and a portrait of Niccolò Strozzi dated 1454, in the museum, Berlin.

PERKINS, *Tuscan Sculptors* (London, 1864); MÜNTZ, *Hist. de l'art pendant la Renaissance* (Paris, 1895); BODE, *Denkmäler der Renaissance Sculptur Toscanas* (Munich, 1905); SEMPER AND BARTH, *Hervorragende Bildhauer-Architekten der Renaissance* (Dresden, 1880)

M. L. HANDLEY.

Morales, CHRISTÓBAL, composer, b. at Seville, 2 Jan., 1512; d. at Málaga, 14 June, 1553. From 1 Sept., 1535, to 4 April, 1540, he was a member of the papal choir. Formed in the Netherland School, he belonged to that group of distinguished Spaniards—da Vittoria, de Baema, del Encina, Ribera, Peñalosa, and others—whose musical achievements in the sixteenth century won for their country a renown which has since declined. His style is original in a marked degree. Many contrapuntal devices invented by him came into general use after his time. Among his compositions are numerous masses for four, five, and six voices, settings of the "Lamentations" for four and six voices, a large number of motets for from three to six voices, and settings of the "Magnificat" according to the Gregorian modes for four and six voices. The latter are considered by Ambros to be Morales' most finished works. Besides the papal archives, where five masses, his "Lamentations", "Magnificats", and a number of other works are preserved, Proske's "Musica divina" and Eslava's "Lira sacra" contain works of the master. In Wooldridge's "Oxford History of Music" (Vol. II) is reproduced a three-part motet which offers a striking example of the style of this composer.

WOOLDRIDGE, *Oxford History of Music* (Oxford, 1905); AMBROS, *Gesch. der Musik*, II, III, IV, V (Leipzig, 1881); HABERL, *Bausteine für Musikgeschichte*, II, III (Leipzig, 1888).

JOSEPH OTTEN.

Murray, JOHN O'KANE, physician, historian, b. in County Antrim, Ireland, 12 Dec., 1847; d. at Chicago, Illinois, U. S. A., 30 July, 1885. He emigrated to New York with his parents in 1856, and was sent to St. John's College, Fordham, to make his studies. After finishing these he took the medical course at the University of the City of New York and practised as a physician in Brooklyn until 1880. The last five years of his life were spent in a vain effort to ward off the ravages of tuberculosis to which he fell a victim. He was a constant contributor to the Catholic Press and periodicals, and compiled a number of books, the most notable of which were: a "Popular History of the Catholic Church in the United States" (1876); "Poets and Poetry of Ireland" (1877); "Catholic Heroes and Heroines" (1878); "Little Lives of the Great Saints" (1879); "Catholic Pioneers of America" (1881); "Lessons in English Literature" (1883). He also revised Kearney's "General History" and brought it down to date and had begun to do the same to Lingard's "England". What he wrote was very widely read and always exerted a good influence.

Catholic Review and *Freeman's Journal* (New York), contemporary files; ALLIBONE, *Dict. of Authors*, supplement, s. v.; APPLETON'S *Cyclopædia of American Biog.*, s. v.

THOMAS F. MEEHAN.

Musso, CORNELIUS, Friar Minor Conventual, Bishop of Bitonto, prominent at the Council of Trent; b. at Piacenza, 1511; d. 1574. He was, perhaps, the most renowned orator of his day, and has been justly styled the "Italian Demosthenes". Returning to ancient patristic models, he has raised the homily to its highest form of perfection. He was among the first three bishops present at the Council of Trent, where he delivered the inaugural oration, distinguishing himself especially at the debates on Justification. In 1560 he was sent as papal legate to Emperor Ferdinand. He wrote: "De divina historia libri tres" (Venice, 1585; 1587); "Comment. in epist. ad Romanos" (Venice, 1588); "De operibus sex dierum" (Venice, 1598). His "Conciones evangeliorum" and "Sermones" (ed. by Jos. Musso, Venice, 1580) were translated into Latin by Michael of Isselt (Cologne, 1594). Musso was buried in the Church of the Twelve Apostles, Rome.

GAUDENTIUS, *Beiträge z. Kirchengesch. d. 16. und 17. Jahrh.* (Bozen, 1880), 48 sqq.; *Manuale dei Minori Conventuali*, 324 sq.; PALLAVICINO, *Istoria de concilio di Trento* (Rome, 1883), passim; KEPPLER in *Theologische Quartalschrift* (Tübingen, 1892), 98; HURTER, *Nomenclator lit.*, III (3rd ed.), 84 sqq.

THOMAS PLASSMANN.

O

Odense (OTHINIA), ANCIENT SEE OF (OTHONIENSIS), in Denmark. The diocese included the islands of Fünen, Langeland, Taasinge, Laaland, Falster, Als, and Aerö. It was founded before 988 from Schleswig, and the first church built at Odense was dedicated to St. Mary. Othinkar Hvide the Elder, a missionary bishop in Sweden, is said to have preached Christianity in Fünen, but the first Bishop of Odense whose name is known with certainty is Reginbert (Reginar), an Englishman consecrated by Archbishop Alnoth of Canterbury in 1020 or 1022 and sent by King Canute the Great to Denmark. Reginbert was succeeded by Eilbert, a clerk of Bremen (about 1043–72). After his death the diocese was vacant and subject to the Bishop of Roskilde, until 1086, at the earliest, when the English Benedictine monk Hubald was appointed its bishop. On 10 July, 1086, King St. Canute was murdered in the Church of St. Alban, Odense. The fame of his miracles and the bad harvests which followed upon his murder led to his canonization and to the translation (19 April, 1101) of his relics by Bishop Hubald to the new Church of Our Lady and St. Alban. At King Eric Eiegod's request William II, King of England, induced the Abbot of Evesham, Worcestershire, to send over twelve of his monks to Odense in 1100. They served the newly-erected Cathedral of St. Canute, and later they and their successors formed the chapter. The Church of St. Canute, which was at first of wood, and connected with the great Benedictine monastery of the same name, was burnt down more than once, and the present fine building was not begun until the time of Bishop Gisico (1287?-1300?). It is built of brick in pure Gothic style and is considered one of the largest and finest ecclesiastical edifices in Denmark. Its construction was continued under his successor, Peter Pagh (1304-39), who apparently assisted, even if he did not found, the school at Odense. The next bishop, Nicholas Jonsen (1340-62), made the school a free one in 1349; before this the pupils paid half the cost of their education. Bishop Mogens Krasse (1460-74) seems to have finished the cathedral. His successor, Charles Rönnow (1474-1501), who had been provost of the Church of Our Lady, was hostile to the Benedictine monks at St. Canute's, and in 1474 drove them from the cathedral, replacing them with regular canons. It was not till 1489 that the monks were brought back, at the command of Innocent VIII.

Long before this Odense was one of the richest bishoprics in Denmark. It was so exclusively regarded as belonging to the nobility that the famous Bishop Jens Andersen Beldenak endured much persecution on account of his humble origin. In 1529 he resigned his bishopric to Canute Henriksen Gyldenstjerne, Dean of Viborg. The latter can scarcely be regarded as a Catholic bishop. His election was never confirmed by the pope, and though imprisoned in 1536 he was released in 1537. From the beginning of his episcopate he had practically been a Lutheran, and after 1537 he married and lived as a rich lay nobleman until his death (1568). Besides the cathedral at Odense with its crypt, containing the bodies of St. Canute and of his brother Prince Benedict, and its glorious reredos, etc., there are many fine churches at Nyborg, Svendborg, and elsewhere. Before the Reformation the diocese contained Augustinian Canons at St. Mary's, Odense; Benedictines at the cathedral, Odense, and at Halsted (Laaland); Benedictine (?) nuns at St. Gertrude's, Odense; Augustinian nuns at Dalum; Cistercian monks at Holm (Insula Dei), now Brahetrolleborg; Franciscans at Odense, Svendborg, Nysted, and Nykjobing (Falster); Dominicans at Odense; Carmelites at Assens; a convent of Poor Clares at Odense; and a Brigittine abbey at Maribo (Laaland), the latter until 1620. Finally there were hospitals of the Holy Spirit at Odense, Assens, Faaborg, and Nakskov, and a Commandery of the Knights of St. John at Odense.

At present there are Catholic churches at Odense (Church of St. Alban, dedicated in 1907), Svendborg, Nyborg, Assens, Maribo, and Glorup, as well as schools. There are also Redemptorists of the Austrian province at Odense and Franciscans at Maribo. The Sisters of St. Joseph have a hospital at Odense, while those of St. Hedvig have a sanatorium in the ancient nunnery of Dalum besides crèches and kindergartens at Odense and Nyborg.

Script. rer. dan., III (Copenhagen, 1774), 317-422; VII (ed. 1792), 216-43; *Samlinger til Fyens Historie* (Odense, 1861-62), I 245-328; II, 18-121; Daugaard, *De danske Klöstre i Middelalderen* (Copenhagen, 1830); Müller, *Jens Andersen Beldenak* (2nd ed., Odense, 1837); Bricka, *Dansk biografisk Leksikon*, VII (Copenhagen, 1892); *Knud Hendriksen Gyldenstjerne*, 378-83; Metzler, *Biskop Johannes von Euch* (Copenhagen, 1910); Gertz, *Vita sanctorum danorum*, I (Copenhagen, 1908), 27-166.

A. W. Taylor.

Oslo (Asloia), Ancient See of (Asloensis), in Norway. Oslo occupied part of the site of Christiania (founded 1624). After the formation of the Diocese of Hamar (q. v.) in 1152, the Diocese of Oslo was limited to the Provinces of Christiania, Smaalenene, Jarlsberg and Laurvik, and Akershus in Norway, and the Counties of Göteborg (Gothenburg) and Bohus in Sweden. Although Rudolf, a court bishop brought by St. Olave from Rouen, lived at Sarpsborg (1015-30) and worked in the surrounding district, Asgaut (1047-72?) is usually regarded as the first Bishop of Oslo. Of his successors Nicholas Arnesson (1190-1225) played a great though unhappy part in Norwegian politics. Bishop Haakon (1248-65) was very generous towards the chapter of Oslo; he was transferred to Trondhjem. Helge II (1304-21) was also a munificent benefactor of his diocese. Bishop Solomon (1322-52) was the only Norwegian bishop who survived the Black Death in 1349. In 1350 he consecrated Gisebert, Bishop of Bergen, and Gyrder Ivarssön, Bishop of Skalholt (Iceland). In 1352, by a provision of Pope Clement VI, Gyrd Aslessön, Bishop of Oslo, was compelled to exchange bishoprics with Bishop Sigfrid of Stavanger. Bishop Eystein of Oslo (1385-1407) and Dean Arne of the Royal Chapel at Oslo took a prominent part in the negotiations connected with the union of Denmark, Norway, and Sweden under Queen Margaret in 1397. Bishop Aslak Harniktssön Bolt of Oslo exchanged bishoprics in 1408 with Bishop Jakob Knutsson of Bergen, from which see Bolt was transferred to Trondhjem. In 1522 Hans Mule, a favourite of Christian II and commandant of the Castle of Akershus, forced Bishop Andrew Muus to resign. Mule was consecrated bishop in 1524, but was drowned the same year. He was succeeded in 1525 by Hans Reff (d. 1545), the last Catholic bishop. Although originally a partisan of Christian II, Reff paid homage to Frederick I in 1532. He resigned his bishopric into King Christian III's hands in 1536, but was appointed as Lutheran superintendent of the Dioceses of Oslo and Hamar in 1541.

The cathedral of Oslo, which originated from the foundation of the town by King Harald Hardraade (c. 1060), was the finest building in the diocese. It was dedicated to St. Halvard, a cousin of Kings Harald Hardraade and St. Olaf, who had been killed when defending a pregnant woman from her pursuers, and whose body was cast up on the shore near Oslo. His silver shrine was placed in the cathedral, when it was rebuilt after Oslo had been burnt by the Danes in 1137, and it remained there till the Reformation. Important councils were held at Oslo in 1306 and 1436. The first of these was largely concerned with the maintenance of discipline in religious houses. It also issued an exhortation to bishops to have a priest always ready to hear confessions in every cathedral church. In 1436 canons were made with regard to the payment of tithe and other matters. Besides the cathedral chapter with an archpriest and canons, founded soon after 1150, there was a collegiate church at Oslo, namely, the Royal Chapel of St. Mary, with a provost, six canons, and six vicars. In 1314 Haakon V united the provostship of St. Mary's, Oslo, with the dignity of chancellor of the kingdom. The city also contained a Benedictine nunnery (Nonneseter) dedicated to St. Mary and founded before 1150, as well as a Dominican priory (St. Olave's) from before 1240 and a Franciscan priory founded about 1286. The great Cistercian Abbey of Hovedoe lay close to Oslo and was founded by monks from Kirkstead in Lincolnshire (England) in 1147. Other religious houses in the diocese were the Premonstratensian Abbey of St. Olaf at Tönsberg founded from Prémontré (c. 1190), and the Benedictine nunnery at Gimsoe (c. 1110). There were also Franciscan (Minorite) priories at Tönsberg, Konghelle, and Marstrand (Sweden). Dragsmark (Mariskog, Silva Sanctæ Mariæ), in the Swedish part of the diocese, seems to have belonged to the Premonstratensians. Lastly there were the Hospital of St. John of Jerusalem at Varna, for the benefit of the king's courtiers and followers, and the house of

Augustinian canons, Kastelle near Konghelle, both founded about 1198.

Willson, *History of Church and State in Norway* (Westminster, 1903); Jörgensen, *Den nordiske Kirkes Grundlæggelse*, I–II (Copenhagen, 1874–78); Keyser, *Den norske Kirke under Katholicismen* (2 vols., Christiania, 1856–58); *Diplomatarium norvegicum* (16 vols., Christiania, 1849–1903); Daae, *Det gamle Christiania* (2nd ed., Christiania, 1891), 1–22; Idem, *Norges helgnes* (Christiania, 1879), 163–69; Storm, *Monumenta historica Norvegiæ* (Christiania, 1880), 155–58, 190; *Samlinger til det norske Folks Sprog og Historie* (Christiania, 1833), I, 264–304, 553–63; II, 171–213; Lange, *Norske Klostre* (Christiania, 1856); *Historisk Tidsskrift*, third series, II (Christiania, 1892), 82–94.

A. W. Taylor.

P

Peace of the Church.—This is the designation usually applied to the condition of the Church after the publication at Milan in 313 by Emperor Constantine of an edict of toleration by which the Christians were accorded complete liberty to practise their religion without molestation. The freedom of conscience demanded by the Christian religion was incompatible with the theocratic or absolutist views which had prevailed regarding the relations of the State and religion prior to the time of Christ. This fundamental difference as to the extent and province of the civil power together with other reasons of a religious, social, and economic character led to the prescription of the followers of Christ in the Roman Empire. The attitude of the civil authorities changed as the Christians increased in numbers and importance. At first looked on merely as Jewish schismatics, the Christians were afterwards persecuted as enemies of the State and established institutions. A new stage was reached when, in the middle of the third century, the Church as such was made the object of attack. This attitude, inaugurated by Emperor Decius, made the issue at stake clear and well-defined. The imperial authorities convinced themselves that the Christian Church and the pagan Roman State could not co-exist; henceforth but one solution was possible, the destruction of Christianity or the conversion of Rome. For half a century the result was in doubt. The failure of Diocletian (284–305) and his colleagues in the last and bloodiest of the persecutions to shake the resolution of the Christians or to annihilate the Church left no course open to prudent statesmen but to recognize the inevitable and to abandon the old concept of government, the union of civil power and paganism.

The first decisive step in this direction was taken by the beaten and implacable Galerius, who published from Nicomedia in 311 an edict of toleration in which he confessed that the efforts to "reclaim the Christians" had failed. This edict was the result of utter impotency to prolong the contest. Complete amnesty and freedom were attained two years later when Emperor Constantine, after defeating Maxentius, published early in 313 with his colleague Licinius the famous Edict of Milan by which Christians were guaranteed the fullest liberty in the practice of their religion. Without detracting from the credit of Constantine, the important social and political changes implied in this act must be looked on as a triumph of Christian principles over pagan narrowness. The absolute independence of religion from state interference, which formed the keynote of this famous document, produced a new concept of society, and may be looked on as the first official expression of what afterwards came to be the medieval idea of the State. It was in Western Europe the first declaration on the part of any one vested with civil authority that the State should not interfere with the rights of conscience and religion. In addition to removing the ban from the Christians Constantine ordered that the property of which they had been deprived during the persecutions by seizure or confiscation should be returned to them at the expense of the State. For the Christians the immunities and guaranties contained in this act had most important results. Then for the first time it became possible to observe the Liturgy in its fullness, and seriously and earnestly to attempt to mould the life of the empire according to Christian ideals and standards. The joy of the Christians at this change in their public status is admirably expressed by Eusebius in his "Church History" (X, ii).

Galerius, *Edict of toleration* in Eusebius, *Hist. eccl.*, VIII, xvii; *Edict of Constantine* in *Hist eccl.*, X, v. A large part of the edict in the original Latin can be found in Lactantius, *De mortibus persecut.*, xlvii. See also Mason, *Persecution of Diocletian;* Allard, *Histoire des persécutions*, VI; and bibliography under Constantine.

Patrick J. Healy.

Pectorius of Autun, the name with which the important document frequently known as the Inscription of Autun concludes. Nothing is known of the personal history of Pectorius. The inscription in which his name occurs, the authorship of which is usually attributed to him, was discovered, 24 June, 1839, in the cemetery of St. Pierre l'Estrier at Autun. It is written in Greek metre and engraved on a marble tablet which was recovered in a fragmentary, though sufficiently complete, state to permit of the reconstruction of the entire text. The fragments are preserved in the museum of Autun and constitute one of the most remarkable epigraphic monuments of the early Christian Church. The following is a literal rendering of the inscription: "Divine race of the heavenly fish preserve a pure heart having received among mortals the immortal source of Divine waters. Refresh, O friend, thy soul with the everflowing waters of treasure-bestowing wisdom. Receive the sweet food of the Saviour of the Saints, eat with delight holding the fish in thy hands. Nourish (thine) with the fish, I pray, Master and Saviour; Sweetly may mother slumber, I beseech thee, Light of the Dead. Ascandios father, beloved of my heart with sweet mother and my brothers in the peace of the fish remember Pectorius". The inscription considered in its content naturally falls into three parts, the first of which addresses itself to the Christians, the second to Christ, and the third contains a loving appeal to Pectorius's deceased relatives. The language of the first part stands alone in its purity, whereas parts two and three contain traces of decadence. Various dates ranging from the second to the sixth centuries have been assigned for the composition of the inscription. Its language, symbolism, and palæographic characteristics refer it with great probability to the end of the second or beginning of the third century. In its interpretation the use of the fish among the early Christians as a symbolical designation of Christ Himself should be remembered. The document bears witness to some of the fundamental truths of the Catholic Faith, viz. the Divinity of Christ, the doctrines of transubstantiation, of prayer for the dead, and of the communion of saints. It clearly states the manner of distribution of the Holy Eucharist which in early times was placed in the hands of the recipient.

Leclercq, *Dictionnaire d'archéologie* (Paris, 1907), s. v. *Autun;* Pohl, *Das Ichthys Monument von Autun* (Berlin, 1880); Marriott, *Testimony of the Catacombs* (London, 1870).

N. A. Weber.

Pentateuch.—Some decisions of the Biblical Commission (q. v.) in regard to the chief subject of this article, viz., Genesis, are as follows: The various exegetical systems which exclude the literal and historical sense of the first three chapters of the Book of Genesis are not based on a solid foundation. It should not be taught that these three chapters do not contain true narrations of facts, but only fables derived from the mythologies and cosmogonies of earlier peoples, purged of their polytheistic errors and accommodated to monotheism; or allegories and symbols, with no objective reality, set forth in the guise of history to inculcate religious and philosophical truths; or, finally, legends partly historical and partly fictitious put together for instruction and edification. In particular, doubt should not be cast on the literal and historical sense of passages which touch on the foundations of the Christian religion, as, for instance, the creation of the universe by God at the beginning of time; the special creation of man; the formation of the first woman from the first man; the unity of the human race; the original happiness, integrity, and immortality of our first parents in the state of justice; the precept given by God to man to try his obedience; the transgression of the Divine precept, at the suggestion of the Devil, under the form of a serpent; the fall of our first parents from their original state of justice; the promise of a future Redeemer.

In explaining such passages in these chapters as the Fathers and Doctors interpreted differently, one may follow and defend the opinion which meets his approval. Not every word or phrase in these chapters is always necessarily to be taken in its literal sense so that it may never have another, as when it is manifestly used metaphorically or anthropomorphically. The literal and historical meaning of some passages in these chapters presupposed, an allegorical and prophetical meaning may wisely and usefully be employed. As in writing the first chapter of Genesis the purpose of the sacred author was not to expound in a scientific manner the constitution of the universe or the complete order of creation, but rather to give to the people popular information in the ordinary language of the day, adapted to the intelligence of all, the strict propriety of scientific language is not always to be looked for in their terminology. The expression *six days* and their division may be taken in the ordinary sense of a natural day, or for a certain period of time, and exegetes may dispute about this question.

Acta Apostolicæ Sedis (15 July, 1908); *Rome* (17 July, 1909).

Piatus of Mons (secular name, JEAN-JOSEPH LOISEAUX), b. 5 Aug., 1815; d. in the Monastery of Ste. Claire, Bruges, 21 April, 1904. As a student for the priesthood he distinguished himself in moral theology and canon law. After his ordination as a secular priest of the Diocese of Tournai, Belgium, in 1838, he continued his study of canon law at Louvain. In 1843 he was appointed a vicar of the cathedral of Tournai, but the following year he went to Rome, and there spent two years in the Belgian college, studying canon law and working for the congregations. He returned to Belgium in 1846 and the next year was appointed to the chair of canon law and ecclesiastical history at Louvain. In 1847 in cooperation with Abbé Felise he founded the quarterly magazine, "Mélanges théologiques", and later the "Revue théologique" and the "Nouvelle revue théologique". The first was concerned chiefly with canon law; the second with liturgy. He continued to edit the "Nouvelle revue théologique" until 1895, when it passed into the hands of the Redemptorists. He twice refused the Bishopric of Tournai. In 1871 he entered the Order of Capuchin Friars Minor. His chief works are: "Prælectiones juris regularis"; a dissertation, "De sententia S. Bonaventuræ circa essentiam sacramenti Pœnitentiæ"; "Traité du jubilé". He also wrote a great number of articles in theological reviews.

Analecta Ord. FF. Min. Capp. (Rome, July, 1904); *Etudes franciscaines* (Louvain, May, July, and August, 1912).

FATHER CUTHBERT.

Plateau, JOSEPH-ANTOINE, Belgian physicist, b. at Brussels, 14 Oct., 1801; d. at Ghent, 15 Sept., 1883. His father, a flower-painter, wished him to be an artist, and, after his elementary studies, he was sent to the Académie de Dessein at Brussels. Left an orphan at fourteen, Joseph Plateau became the ward of a maternal uncle, an advocate, who intended him to study law. His intermediate studies were made at the Athénée Royal at Brussels, and in 1822 he entered the University of Liège, being enrolled as a student both of philosophy and letters and of science. He graduated doctor of physical and mathematical sciences, 3 June, 1829. After a brief period of teaching in the Athénée Royal at Liège, he was appointed, in 1835, professor of experimental physics in the University of Ghent. His thesis for the doctorate had been "On certain properties of the impressions produced by light upon the organ of sight". This line of research he followed for many years, studying successively the persistence of luminous impressions on the retina, accidental colours, irradiation, the contrast of colours, coloured shadows, etc. Many of the results obtained by him are still classical. In the course of these researches he once kept his naked eye fixed on the sun for twenty-five seconds, and this imprudence brought on a choroid inflammation which, in 1843, resulted in total blindness. Being obliged to give up teaching, he nevertheless continued his experimental work with admirable courage and marvellous success, helped by his elder son, Félix Plateau, the naturalist, his son-in-law, Van der Mensbruyghe, the physicist (1835–1911), and some friends and colleagues in the University of Ghent. To this period belong almost all his famous researches on the statics of liquids freed from pressure, on surface tension, and on the properties of thin liquid plates. After 1844 Joseph Plateau had no laboratory but his study in his own modest home. He himself planned all the experiments and arranged all the details in advance. His assistants would announce in a loud voice everything they were doing, all that they observed, and the results of each process. Joseph Plateau would then dictate the notes and, later on, the text of the memoirs for publication. In this way he worked until he was upwards of eighty. Joseph Plateau was a sincere Christian, faithful to all the duties of a practical Catholic. He was a member of the Royal Academy of Belgium, punctually attending all its meetings, a correspondent of the Institute of France, and a member of most of the academies and learned societies of Europe.

A complete list of Plateau's works with sources indicated will be found in Van der Mensbruyghe, "Notice sur J. A. F. Plateau" (extract from the Annuaire de l'académie royale de Belgique for 1885). His papers on visual phenomena have not been published separately: they are scattered through Mémoires and Bulletins of the Académie Royale of Belgium. His researches on liquids have been corrected, arranged, and published by the author in G. Plateau, "Statique expérimentale et théorique des liquides soumise aux seules forces moléculaires" (2 vols., Paris-London, 1873). The best and most complete study of his scientific work is that of Joseph Delsaulx, S.J., published under the title of "Les travaux scientifiques de Joseph Plateau" in the "Revue des questions scientifiques" (1st series, XV, 114–58, 518–77; XVI, 383–437).

J. THIRION.

Prefecture Apostolic.—An account is here given of the prefectures Apostolic that have been erected or changed during the publication of the earlier volumes of this work.

BAR-EL-GAZAL.—This mission was separated from the Vicariate Apostolic of the Sudan, and formed into a prefecture Apostolic on 30 May, 1913. It was entrusted to the care of the Congregation of the Sons of the Sacred Heart. Its boundaries were fixed as follows: on the north, the 10° N. lat. from the British Sudan frontier to the river Bar-el-Arab, then the rivers Bar-el-Arab, Bar-el-Gazal, Bar-el-Gebel, and Lobat as far as the British-Abyssinian border; on the east, the Abyssinian border from the Baro to Naita mountain, and thence to Foweira on the Victoria Nile; on the south the Victoria Nile, the northern shore of Lake Albert, and the Belgian-British frontier. On the west the Belgian-British and British-French frontiers as far as the 10° N. lat. By a Decree dated 30 May, 1913, R. P. Antonio Stoppani, of the Verona Institute of the Sons of the Most Sacred Heart of Jesus, was appointed first prefect Apostolic.

BETAFO.—This mission was separated from the Vicariate Apostolic of Central Madagascar (or Tananarive) by a Decree dated 15 May, 1913, and made a prefecture Apostolic. It is entrusted to the care of the Missionary Fathers of La Salette. The following boundary was assigned to the new prefecture: on the north, the 19° S. lat. from the Mozambique Channel to the borders of the Province of Itasy, then the southern limits of the province to the Kitsamby, then the northern and eastern borders of Faratsiho, to the latitude of Mount Faratsiho, and from there to the western border of Yatomandri; on the east, the border of Yatomandri as far as the 20° S. lat.; on the south, the Vicariate Apostolic of Fianarantsao; on the west, the Mozambique Channel from the 19° to 20° S. lat.

CHOCO, in Colombia.—This prefecture was erected on 28 April, 1908, and entrusted to the care of the Sons of the Immaculate Heart of Mary. The superior of the mission is R. P. Juan Gil y García.

CIMBEBASIA, LOWER.—The boundary between this prefecture and that of Great Namaqualand was modified slightly by a Decree of 2 June, 1913, which provided that the southern boundaries of the districts of Gobabis, Windhuk, Karibib, and Swakopmund, should be the line of delimitation between the two prefectures. The mission contains about 185,000 inhabitants, of whom are 907 native and 636 European Catholics; there are 378 catechumens, 20 priests (Oblates of Mary Immaculate), 23 lay brothers, 10 catechists, 11 stations, 24 schools with 520 pupils, and 16 Franciscan Missionary Sisters. The prefect Apostolic is R. P. Eugène Klaeylé, b. at Mutzig, Alsatia, in 1879; ordained, 1903; superior of the mission since 30 Nov., 1909.

CAROLINE ISLANDS.—This prefecture Apostolic and that of the Mariana Islands were suppressed by a Decree dated 1 March, 1911, and replaced by a new vicariate Apostolic, called that of the Mariana and Caroline Islands (q. v.)

DRISDALE RIVER, Australia, erected on 4 May, 1910; the territory, bounded by the 128° E. long. and 16° S. lat. and the ocean, was separated from the Vicariate Apostolic of Kimberley, when a mission was established for the conversion of the aborigines. It is at present under the jurisdiction of the Abbot of New Norcia, but is later to be erected into an abbacy *nullius*.

ERYTHREA, in East Africa.—This prefecture was erected into a vicariate Apostolic on 7 Feb., 1911.

HO-NAN, WESTERN, in China.—This was erected into a vicariate Apostolic on 2 May, 1911.

KAFFA, SOUTHERN, in Abyssinia, a mission separated from the Vicariate Apostolic of Galla (q. v.), by a Decree dated 28 Jan., 1913; and committed to the care of the Turin Institute of the "Consolata" for the Foreign Missions. Its boundaries are: on the north, the Baro from the Abyssinian-British frontier to its source in Mount Secia, next the Goggeb till it falls into the Omo, and then a line directly east to the Arussi Mountains; on the east, the watershed between the Indian Ocean and Lakes Margherita, Ciamo, and Stefania; on the south, a line from the extremity of that watershed to the eastern shore of Lake Rudolph, at 4° N. lat.; on the west, the Abyssinian-British frontier between the River Baro and Lake Rudolph. R. P. Gaudentius Barlassina was appointed prefect Apostolic on 6 May, 1913.

KATANGA.—This mission was separated from the Vicariate Apostolic of Belgian Congo on 5 Aug., 1910. Its boundaries were fixed as follows: on the west, the Lualaba and the Luvua as far as Lake Moero, thence eastward along the Luapula to Lake Banguelo. From the source of the Luapula to the source of the Lualaba, the eastern and southern boundary of the prefecture is the Congo-Rhodesian frontier. The mission is entrusted to the Brazilian Congregation of the Benedictines of the Abbey of Saint-André, of Lophem-lès-Bruges, Belgium; as it is intended to erect the mission into an abbacy *nullius*. Three Benedictine priests and two lay brothers left Belgium for the mission on 18 Aug., 1910. The first prefect Apostolic is Dom Jean de Hemptinne, appointed, Aug., 1910.

KATANGA, SOUTHERN.—This mission, which formed the eastern portion of the Prefecture Apostolic of Upper Kassai, was separated from it and erected into a distinct prefecture on 30 June, 1911; it has been entrusted to the Fathers of the Holy Ghost and the Immaculate Heart of Mary. Its boundaries are: on the north, a right line from the mouth of the Elila to the town of Benakamba; on the west, the Lomani from Benakamba to its sources; on the south, the Lovoi; on the east, the Lualaba from the mouth of the Lovoi to the Elila, R. P. Emile Callawaert was appointed first prefect Apostolic on 25 July, 1911.

KOROGO, in Equatorial Africa.—On 17 Nov., 1911, the Prefecture Apostolic of the Ivory Coast, was divided into two parts. The northern portion was formed into the Prefecture Apostolic of Korogo, and entrusted to the Lyons Society of the African Missions. R. P. Pierre-Marie Kernivinen was appointed first prefect Apostolic on 16 Jan., 1912.

MARIANA ISLANDS.—This prefecture and that of the Caroline Island were suppressed by a Decree of 1 March, 1911, when the two missions, with the exception of the Island of Guam, were formed into the Vicariate Apostolic of the Mariana and Caroline Islands (*infra*, p. 82).

MATADI, in Belgian Congo.—This mission was separated from the Vicariate of Belgian Congo and formed into a prefecture Apostolic on 1 July, 1911, and confided to the Redemptorists. Its boundaries are: on the north, the Congo from the mouth of the Kodio to that of the Binza, then the Binza to its source; next a line from that point to the mouth of the Binza-Nzau, finally the Congo to the Prefecture Apostolic of Kwango; on the east, the Prefecture of Kwango; on the south, the Belgian Congo frontier; on the west, the Bidizi to its source, thence a line through the mountains to the source of the Lukokote; then the course of the Lukokote and the Kodia to the Congo. R. P. Joseph Heintz was appointed the first prefect Apostolic on 1 Aug., 1911.

NAMAQUALAND, GREAT, South Africa.—The boundary between the Prefectures of Great Namaqualand and Lower Cimbebasia was changed on 2 June, 1913 and is now the southern limits of the districts of Gobabis, Windhuk, Karibib, and Swakopmund.

NIGERIA, EASTERN, in Equatorial Africa.—By a Decree dated 24 Aug., 1911, the mission of the Upper Niger was divided into two parts, following the 8° E. long.; the name Upper Niger was dropped and the two missions called Eastern and Western Nigeria. Both were made prefectures Apostolic. The eastern mission was entrusted to the Lyons Society of African Missions. R. P. Oswald Waller, b. at Bennwihr, Alsatia, 24 Jan., 1866; ordained, 10 July, 1892, sent to the mission in Egypt, then to Dahomey in 1898, and to Nigeria in 1906; was appointed first prefect Apostolic on 26 Sept., 1911. He resides at Shendam, Demshi.

NYGATA, in Japan.—This mission was erected into a prefecture Apostolic on 13 Aug., 1912, and committed to the care of the Society of the Divine Word, of Steyl. It comprises the Provinces of Akita, Yamagata, Nygata, formerly part of the Diocese of Hakodate; and Toyama, Ishikawa, and Fukui, part of the Archdiocese of Tokio and the Diocese of Osaka. On 19 Nov., 1912, R. P. Joseph Reiners was appointed the first prefect Apostolic. He resides at Nygata.

PUTUMAYO, in Peru.—This mission was erected into a prefecture Apostolic on 4 Oct., 1912, and was confided to the Friars Minor; R. P. Leo Sambook was appointed first prefect Apostolic in Nov., 1912. The establishment of this mission was the outcome of the agitation stirred up in the British Parliament by a detailed account of the atrocities perpetrated on the unfortunate Indians by the officials of a British rubber company operating in Putumayo, a distant district of Peru, at the head waters of the Amazon. For years this company had forced the Indians to collect crude rubber for them in the forests, and enforced their orders by tortures and scourging, inflicted by negro overseers imported from the Barbados for the purpose. Even women and children were not spared. The charges made by Sir Roger Casement, who visited the district at the request of the British Government, were in the main corroborated by the report of Romulo Paredes, a special independent investigator sent to the region by the Peruvian Government. For years the few missionaries in the district had appealed to the Peruvian authorities, when the opportunity presented itself, to protect the Indians, but until the agitation provoked by the revelations in England occurred and action was taken by the British and United States governments, no attention was paid to their petitions on behalf of the suffering natives.

TEFFÉ, in Brazil, erected by a Decree dated 23 May, 1910, when together with the prefecture Apostolic of Upper Solimoes it was separated from the Diocese of Amazonas or Manaos. The missions in Teffé and and Upper Solimoes were undertaken in 1897 by the Fathers of the Holy Ghost and the Immaculate Heart of Mary, under R. P. Libermann at the request of Mgr. da Costa-Aguiar, Bishop of Amazonas, whose immense diocese erected only five years earlier was practically devoid of priests. The first mission was established by R. P. Berthon in June, 1907 at Teffé, a town on the Amazon 700 miles from Manaos, and 1600 miles from the Atlantic. It is situated at the confluence of the Teffé and the Solimoes (or Upper Amazon), opposite the mouth of the Japura; the missionaries have been greatly aided in their work by the co-operation of the local government authorities. They have established at Teffé a large orphanage and industrial school for the young Indians, on a site donated for the purpose by the municipal authorities. The first prefect Apostolic is R. P. Michel-Alfred Barat, b. at Clermont, France, on 12 Nov., 1864; missionary in the Amazon district since 1897; appointed superior of the prefecture in May, 1910.

TRIPOLI.—This prefecture was erected into the Vicariate Apostolic of Libya by a Decree dated 23 Feb., 1913.

WELLÉ.—By a Decree of 18 Dec., 1911, the Prefecture Apostolic of Wellé was divided into Eastern and Western Wellé; the line of separation being the 26° 30′ E. long. Each division was made a prefecture Apostolic. Western Wellé remained under the care of the Premonstratensians of the Abbey of Tongerloo, Belgium. Eastern Wellé was entrusted to the Dominicans; its first prefect Apostolic is R. P. Réginald Van Schoote, who was appointed on 12 Jan., 1912. He resides at Amadi.

ZAMBESI.—The eastern boundary of the Zambesi mission was changed by a Decree of 28 June, 1912, and is now: the Portuguese Mozambique territory to 15° S. lat., then the rivers Luangwa, Lukasashi and Mlembo as far as the south-east corner of Belgian Congo.

Acta Apostolicæ Sedis (Rome, 1909—); BATTANDIER, *Annuaire pontifical catholique* (Paris, 1908-13); *Missiones catholicæ* (Rome, 1907); PIOLET, *Les missions catholiques françaises au XIX^e siècle* (Paris, 1901-03).

A. A. MACERLEAN.

Q

Queen's Daughters (DAUGHTERS OF THE QUEEN OF HEAVEN, FILIÆ REGINÆ CŒLI), a religious and charitable society founded at St. Louis, Mo., 5 Dec., 1889, by Miss Mary Hoxsey. It was organized to supplement the work done for the poor in their homes by the members of the Conference of St. Vincent de Paul. The project received the approbation and encouragement of the Very Rev. P. P. Brady in whose parish it was inaugurated, and several years later the papal sanction and blessing were accorded (17 July, 1894). The society has since spread to numerous parishes of the United States and there are now thirty-five associations affiliated to those at St. Louis. The constitution of the society provides that it shall be governed by a general council composed of subordinate councils and associations. Five or more associations in a diocese have the right of forming a subordinate council with its own bylaws and officers. The society was incorporated on 6 Jan., 1902. The Queen's Daughters visit the poor in their homes and afford them spiritual and material aid. They endeavour to influence those who neglect their religious duties or the religious training of their children, they teach Christian doctrine in mission Sunday-schools, and assist in preparing persons for baptism, and in providing suitable clothing for the first Communion of children whose parents are unable to make such provision. Their organizations include sewing-guilds, cooking-schools, boarding-homes for women and girls, sanctuary guilds and altar societies. At their Saturday industrial schools for children the children of the poor are taught to sew and be self-helpful. Here also they are brought in contact with the members of the Guardian Angel Bands, the children of well-to-do parents, who are taught to make garments for the poor and to be generally helpful and sympathetic to their poorer companions. The usual work in connexion with juvenile courts is done according to instructions provided by court officials. The members of several religious congregations are honorary members of the association. Representative of these are the White Sisters of the Nazareth Home, Providence, R. I., who maintain a day nursery and visit the sick poor in their homes and to whom the society is pledged to contribute a specified sum monthly. The patroness of the society is the Blessed Virgin; and its motto "Ad Majorem Dei Gloriam".

BLANCHE M. KELLY.

R

Rantoma Kai, Ancient See of. See Finland, Grand Duchy of.

Ratzeburg (Raceburgum), Ancient See of (Raceburgensis), in Germany, suffragan to Hamburg. The diocese embraced the Duchy of Lauenburg (Holstein) in the Prussian Province of Schleswig-Holstein, the Principality of Ratzeburg in the Grand Duchy of Mecklenburg-Strelitz, and the western part of the Grand Duchy of Mecklenburg-Schwerin, including Wismar but not Schwerin. The whole of it is now included in the Diocese of Osnabrück. Ratzeburg was one of the dioceses formed about 1050 by Adalbert I, Archbishop of Hamburg, who appointed St. Aristo, who had just returned from Jerusalem, to the new see. Aristo seems to have been but a wandering missionary bishop. In 1066 the Wends rose against their German masters, and on 15 July, 1066, St. Ansuerus, Abbot of St. George's, Ratzeburg (not the later monastery bearing that name), and several of his monks are said to have been stoned to death. It was not however till 1154 that Henry the Lion, Duke of Saxony, and Hartwich, Archbishop of Hamburg, refounded the See of Ratzeburg, and Evermodus became its first bishop. A disciple of St. Norbert and provost of the Monastery of Our Lady at Magdeburg, Evermodus was, like many of his successors, a Premonstratensian monk and a model of all virtues. In 1157 a chapter was attached to Ratzeburg cathedral by Pope Adrian IV. In 1236 Bishop Peter was invested by Emperor Frederick II with temporal jurisdiction over the land of Butin and a number of villages outside it (the Principality of Ratzeburg). The succeeding bishops retained this jurisdiction in spite of the frequent attempts which the dukes of Sachsen-Lauenburg made to deprive them of it. In 1504, during the episcopate of Bishop John V von Parkentin, the Premonstratensian canons of Ratzeburg cathedral were, with Papal consent, made secular canons. Bishop George von Blumenthal (1524–50) was the last Catholic bishop. In 1552 the cathedral was plundered by Count Volrad von Mansfeld. In 1566 the dean and chapter went over to Lutheranism.

The cathedral of Ratzeburg dates from the beginning of the twelfth century. It was restored, and additions were made to it in the fifteenth century. The diocese also contained a number of other beautiful churches at Mölln, Wismar, Büchen, and elsewhere. Besides the cathedral chapter of Ratzeburg with its provost or dean and twelve canons, there were in the diocese the Benedictine Abbeys of St. George, Ratzeburg (refounded in 1093), and of Wismar, where Benedictines expelled from Lübeck founded a monastery in 1239; also convents of the same order at Eldena founded in 1229, by Bishop Gottschalk of Ratzeburg, and burnt in 1290, at Rehna founded in 1237 by Bishop Ludolfus, and at Zarrentin founded in 1243. There were also Franciscans (1251) and Dominicans (1293) at Wismar.

Mecklenburgisches Urkundenbuch (23 vols., Schwerin, 1863); *Codex diplomaticus lubecensis* (11 vols., Lübeck, 1843–1902); *Diplomatarium raceburgense* in *De Wesphalen. monumenta. inedita rerum germanicarum* (Leipzig, 1740), coll. 1997–2335; Schröder, *Papistisches Mecklenburg* (2 vols., Wismar, 1739–41); *Vaterländisches Archiv des Vereins für das Herzogthum Lauenburg*, I (Ratzeburg, 1857); *Archiv des Vereins für die Geschichte Lauenburgs*, new series, I–V, VII (Mölln, 1884—), pt. 2; Masch, *Geschichte des Bisthums Ratzeburg* Rostock, 1832); Neuendorff, *Die Stiftsländer des ehemaligen Bisthums Ratzeburg* (Rostock, 1832), with a map of the diocese in 1231.

A. W. Taylor.

Ribe, Ancient See of (Ripæ, Ripensis), in Denmark (Jutland). The diocese (29 deaneries, 278 parishes) consisted of the modern Danish Provinces of Ribe, Vejle, and Ringkjöbing, and of part of North Schleswig. The first church built at Ribe was founded by St. Ansgar in 860, served by his biographer and successor, St. Rembert, and destroyed during the heathen reaction after the latter's death in 888. It was rebuilt towards 948, in which year St. Leofdag, first Bishop of Ribe, was consecrated by Archbishop Adaldag of Hamburg, probably at the Council of Ingelheim (Germany), which the Jutish bishops attended. Leofdag is said to have been martyred by the heathen at Ribe. Until the death of his third known successor Vale (1044–59) the bishops of Ribe, Schleswig, and Aarhus wandered about Jutland on missionary tours. In 1060, however, Jutland was divided into the four Dioceses of Ribe, Aarhus, Viborg, and Vestervig (Börglum). Bishop Thure (1125–34) began to build the fine Cathedral of Our Lady at Ribe, which was finished under Bishop Elias (1142–66), who founded the chapter in 1145. His successor Radulf (1170–71), an Englishman and chancellor to King Valdemar I, translated to the cathedral the relics of St. Leofdag, who, however, was never formally canonized. He began the foundation of the Cistercian Abbey of Lögum (Locus Dei) in North Schleswig, which was completed by his successor Stephen (1173–77), formerly Abbot of Herrisvad (Scania). Bishop Omer (1178–1204) reduced the number of the canons of Ribe to twelve. Bishop Christian II (1288–1313) in 1298 greatly enriched the cathedral school, which had been founded in 1145. Bishops Eskil (1388–1409) and Henry Stangberg (1455–65) published synodal statutes with a view to reforming both clergy and laity. Ivar Munk was elected bishop in 1499 but not consecrated till 1513. Although he was unable to prevent Duke Christian from protestantizing North Schleswig, he kept the new doctrine out of the rest of his diocese. Ivar Munk opposed Christian's election as King Christian III of Denmark in 1533, being however compelled as a privy councillor for Jutland to join that monarch's party, Ivar Munk resigned his bishopric in 1534 in favour of his nephew, Olaf Munk. The bishop's palace at Ribe was bestowed upon Ivar Munk and there he died in 1539. Like the other Danish bishops Olaf Munk was imprisoned on 12 August, 1536. When released he had to promise to marry as well as to comply with the conditions imposed upon all the Danish bishops. On the fulfillment of his promise the Abbey of Tvis was bestowed upon him, he was later readmitted to the privy council, and he lived the life of a rich nobleman until his death in 1569.

The cathedral of Ribe (restored in 1904), a Romanesque building with Gothic additions and a tower dating from 1440, contained besides the shrine of St. Leofdag a chapel dedicated to St. Lambert, which was a great centre for pilgrimages. St. Lambert was the patron of Ribe as well as of Liège in Belgium, and his cultus at Ribe is doubtless due to the trading connexion between that city and the Low Countries. The abbey church of Lögum, the Romanesque churches near Ribe, like the cathedral built of volcanic stone brought from Andernach on the Rhine, and the earliest Christian monument in Denmark, the great carved stone set up by King Harold Bluetooth near the funeral mounds of his parents, King Gorm the Old (d. 940) and Queen Thyra Danebod (d. 945) at Jellinge near Veile, are all memorials of the Catholic past of the Diocese of Ribe. The cathedral chapter consisted of four prelates and twenty-one prebendaries (twelve resident). There were eight minor canons and nearly fifty chaplains. In the city there were also the Benedictine Convent of St. Nicholas (founded before 1215), a Franciscan and a Dominican priory, each dating from 1259, and a hospital of the Holy Spirit, and a commandery of the Knights of St. John of Jerusalem, both dating from about 1300. Elsewhere there were the Cistercian Abbeys of Tvis, near Holstebro (founded by Prince Buris in 1163), of Lögum, and of Seem, the last having been a Benedictine abbey till 1171. There were Benedictine convents at Gudum and at Stubber, a Dominican priory at Veile, and a Franciscan priory at Kolding. At present (1912) there are Catholic churches, schools, and hospitals at Esbjerg, Kolding, Fredericia, and Veile.

RIIS, *The Old Town* (New York, 1909); LANGEBEK *Script. rer. dan.* V (Copenhagen, 1783), 534–70; VII (1792), 182–209; *Kirkehistoriske Samlinger*, II (Copenhagen, 1853–56), 490–500; III (1857–59), 68–91, 388–418, 584–648; TERPAGER, *Ripæ cimbricæ descriptio* (Flensburg, 1736); KINCH, *Ribe Bys Historie*, I (Ribe, 1869); HELMS AND AMBERG, *Ribe Domkirke* (Copenhagen, 1906); O. NIELSON, *Ribe Oldemoder* (Copenhagen, 1869); BRICKA, *Dansk Biog. Leks.* (Copenhagen, 1887-1905).

A. W. TAYLOR.

Rioja, FRANCISCO DE, poet, b. at Seville, 1583; d. at Madrid, 1659. Rioja was a canon in the cathedral at Seville and a member of the Supreme Inquisition. His poems will keep his name forever remembered by his countrymen. Quintana considers them the first attempts at descriptive poetry in the Castilian language. The style is original, the thoughts beautifully expressed, the taste refined, and the versification well adapted and harmoniously blended with the theme. The ode "A las ruinas de Italia", which belongs to Rodrigo Caro, and the "Epístola moral", whose author is probably Francisco de Andrada, were, until late, ascribed to Rioja, who, although despoiled of these literary gems, is highly esteemed by all Spanish scholars. Menéndez y Pelayo felicitously writes that Rioja's "Ode to Summer", and those "To Tranquillity", "To Constancy," "To Riches" and "To Poverty" are, after the lyrics of Fray Luis de León, the best moral odes of the Castilian poetical treasure.

RAMÓN FERNÁNDEZ, *Poesías de Francisco de Rioja y de otros poetas andaluces* (Madrid, 1798); SISMONDI, *Hist. de la literatura española*, II (Seville, 1842), 173; TICKNOR, *Hist. of Spanish Lit.*, II (New York, 1854), 545; FERNÁNDEZ-ESPINO, *Curso hist. crítico de la lit. española* (Seville, 1895). The best edition of Rioja's poems is that of BARRERA (Madrid, 1867); *Adiciones á las poesías de Rioja* (Madrid, 1872).

WILLIAM FURLONG.

Roman Colleges. — The Apostolic Constitution "In præcipuis", 29 June, 1913, promulgates the new regulations concerning the training of the Roman and Italian clergy. In brief, there are to be two seminaries: a smaller, for "gymnasial" students, in the present Vatican Seminary; and a greater, for philosophers and theologians, in the new Lateran building. To the latter are transferred the Seminario SS. Ambrogio e Carlo, now to be part of the Roman Seminary; and the Seminario Pio, which retains the laws as to its scope and character. The faculties of philosophy and theology of the Roman Seminary are to be in the Lateran Seminary; the law department goes to the Collegio Leoniano, but remains a school of the Seminary. The Collegio Leoniano shall receive only priests, duly authorized to pursue higher studies. The Academia Theologica of the Sapienza remains at S. Apollinare. All Italian clerical students must abide in the Lateran or the Vatican Seminaries, excepting those preparing for the heathen missions or who are eligible for the Collegio Capranica.

Roskilde (ROSCHILDIA), ANCIENT SEE OF (ROSKILDENSIS), in Denmark, suffragan to Hamburg, about 991–1104, to Lund, 1104–1536. The diocese included the Danish Islands of Zealand and Moen and the Prussian Island of Rügen (Pomerania). About 960 King Harold Bluetooth built a wooden church dedicated to the Holy Trinity at his new capital of Roskilde. Godebald (991–1021), Gerbrand (1022–30), and Aage or Avoco (1030–48) were the first three bishops of Roskilde. Godebald and Gerbrand were both Englishmen. Scania (Sweden) was subject to Roskilde from 991 to 1021, to Lund, 1021–1030, and again to Roskilde from 1030 to 1060, when Scania was divided between the Diocese of Lund and the short-lived Diocese of Dalby. Bishop William (1048–76) began, and Bishop Svend Norbagge (1076–88) finished, with the help of King St. Canute, the first stone cathedral at Roskilde in 1080. The following year he enlarged the existing monastery of Canons Regular, and made it into a chapter with fifteen prebendaries. Bishop Svend also completed the foundation of the Benedictine Abbey of Ringsted begun by King Svend Estridssen. During the episcopate of Arnold (1089–1124) a nobleman named Peter Bodilsen led a popular movement in Zealand directed against the marriage of the clergy. About this time the skull of Pope Saint Lucius I (253–55) was brought to Roskilde cathedral, of which he became the patron saint. This famous relic was given a year or two ago by the Danish Government to the vicar Apostolic for Denmark. Other prominent bishops were Eskil and the Danish national hero Absalon (see ABSALON OF LUND; ESKIL; LUND). Absalon founded Copenhagen in 1168, and gave it to the See of Roskilde in 1191. The Island of Rügen was incorporated in the Diocese of Roskilde by papal Bull in 1169. On 25 June, 1170, Valdemar I saw his father St. Canute Lavard's relics enshrined and his own son Canute (VI) crowned on the same day in the Abbey of Ringsted. It was the first Danish coronation. In 1171 Bishop Absalon published the Ecclesiastical Laws of Zealand. Peter Sunesen, a former Canon Regular of St. Augustine, and a pupil of Abbot Stephen of Saint Geneviève's, Paris, and of Abbot St. William of Ebeltoft, succeeded Absalon as Bishop of Roskilde in 1191. He began the present cathedral of Roskilde about A. D. 1200, in imitation of the cathedral of Tournai, Belgium, where Abbot Stephen was bishop from 1192 till 1203. Peter Sunesen died in 1214. Bishop Niels Stigsen (1225–49) turned the canons of the cathedral from regulars into seculars. His successor, Jacob Erlandsen, the great champion of the claims of the Church, as against the State, who was Bishop of Roskilde from 1249 until his transition to Lund in 1254, founded schools for poor boys at Roskilde and at Lund, and greatly favoured the Franciscans. Bishop Olaf I (1301–20) added to Roskilde cathedral the lady-chapel, which was taken down in 1772 in order to make room for the ugly building in which the Danish monarchs are still buried. Bishop Peter (V) Jensen Lodehat, formerly Bishop of Vexiö (Sweden) and then of Aarhus, signalized his translation to the See of Roskilde in 1413 by forcibly removing the body of his benefactress Queen Margaret from Soroe abbey to the cathedral. On Bishop Peter's death in 1416 King Eric of Pomerania took possession of Copenhagen, which henceforward ceased to be episcopal property.

Bishop Jens Andersen (1416–31) refurnished the choir of the cathedral, which however was greatly damaged when most of the town was destroyed by the great fire of 14 May, 1443, during the episcopate of Jens Pedersen (1431–48). Consequently it was not till 1464 that Bishop Olaf Mortensen Baden (1461–85) was able to consecrate the restored cathedral and the Chapel of the Three Kings added to it by King Christian I. The same monarch founded the University of Copenhagen in 1479 in virtue of a Bull from Sixtus IV. Bishop Baden was its first chancellor. The last truly Catholic bishop was the learned Lage Urne (1512–29) who, like his predecessors for many generations, was also High Chancellor of Denmark. He managed to keep Lutheranism out of the diocese for the most part, and it was not till the time of his successor Joachim Rönnov, nominal Bishop of Roskilde (1529–36), that the deluge came. Rönnov had neither received papal confirmation, nor had be been consecrated. All episcopal functions were performed by the Franciscan Vincent Lange, titular

Bishop of Gardar, Greenland. Although Rönnov had made great concessions to Lutheranism, he was imprisoned, like the other bishops, in 1536, and, unlike them, kept in prison until his death in the Castle of Copenhagen in 1544. The cathedral of Roskilde, the abbey churches of Soroe, Ringsted, and Skovkloster (now Herlufsholm), the five-towered church at Kallundborg, the unique fifteenth-century Carmelite Priory of St. Mary's, Elsinore (Helsingör), all of whose buildings are intact, which was the home of the Catholic controversialist Paulus Helix or Poul Helgesen (1480–1536?), and is not even mentioned in any English guide-book, these, the Romanesque churches of Zealand and Rügen, and many other buildings and works of art testify to the importance of the diocese before the Reformation. Of the institutions then existing, the chapter of Roskilde, dating from about 1080, and the chapter of the Collegiate Church of Our Lady at Copenhagen, each consisted of a numerous clergy. There were Benedictines at Ringsted, where, besides St. Canute Lavard, the holy King Eric Plovpenning (d. 1250) and good Queen Dagmar (d. 1212) were buried. The Abbeys of Esrom, Soroe, the home of Saxo Grammaticus the historian and the burial place of Absalon, and Skovkloster, formerly at St. Peter's Næstved, belonged to the Cistercians. There was an abbey of Canons Regular of St. Augustine at Ebelholt, and the Knights of St. John had a great house at Antvortskov. The Canons of St. Anthony of Vienne had a house at Praestoe. As elsewhere in Denmark, there were Franciscan, Dominican, or Carmelite convents, as well as hospitals of the Holy Spirit and sometimes leper-houses (as at Copenhagen and Kallundborg) in the towns. The Benedictine (afterwards Cistercian) nunnery of St. Mary at Roskilde contained the body of St. Margaret of Oeleshöve (Olsemagle) near Kjoege, who was beatified in 1176. Another famous local saint was St. Andrew, priest of St. Peter's, Slagelse, who rode from Jerusalem to Slagelse one Easter Day according to the thirteenth-century legend. On the Island of Rügen there was the Cistercian nunnery of Bergen.

Copenhagen is now (1912) the residence of the vicar Apostolic for Denmark and Iceland. There are about seven Catholic churches at Copenhagen, Jesuit colleges (of the German province) at Copenhagen and Ordrup, a house of Austrian Redemptorists, a community of Marists, various convents of the Sisters of St. Joseph of Chambéry (Savoy) including a novitiate, as well as convents of the (German) Sisters of St. Elizabeth and of the Assumptionist nuns. The Jesuits conduct schools (including a grammar school) at Copenhagen and Ordrup; the Christian Brothers have one at Frederiksberg. The Sisters of St. Joseph and the Assumptionist Sisters keep secondary, and the former four elementary, schools, as well as an orphanage. The Sisters of St. Joseph and the Sisters of St. Elizabeth possess splendid hospitals. There is also a training-home for young servants (Mariehjem) at Copenhagen. At Roskilde there are a church with two priests, a school, and a fine hospital kept by the Daughters of the Divine Wisdom (Filles de la Sagesse). At Elsinore there is a church with a school conducted by the Sisters of St. Vincent de Paul. There are also churches at Kjöge, Næstved, Ringsted, and Slagelse. The Island of Rügen now forms part of the Diocese of Breslau, and is under the immediate superintendence of the provost of Berlin as delegate of the prince-bishop. There is a Catholic church at Bergen.

LANGEBEK, *Scriptores rerum danicarum*, I (Copenhagen, 1772); III (1774), 265–75; VII (1792), 1–155; JÖRGENSEN, *Den nordiske Kirkes Grundlæggelse* (2 vols., Copenhagen, 1874–78), TRAP, *Danmark*, I–II (ibid., 1906, 1898); KORNERUP, *Roskilde Domkirke in Danske Mindesmærker*, II (ibid., 1877); *Aarboeger for nordisk Oldkyndighed*, IX (ibid., 1874), 393–441; second series, III (1888), 114–28; V (1890), 105–84, 365–75; XII (1897), 225–46; BRICKA, *Dansk biografisk Leksikon* (19 vols., Copenhagen, 1887–1905); *Danske Magasin*, IV, R. II (ibid., 1873), 62–69; V, R. III (1893–97), 356–77; OLRIK, *Absalon* (2 vols., ibid., 1908–09); MÜLLER, *Vita Lagonis Urne* (ibid., 1831–33); KNUDSEN, *Joachim Rönnov* (ibid., 1840); *Manuale curatorum* (ibid., 1513); FREISEN, *Katholisches Ritualbuch der dänischen Diözese Roskilde* (Paderborn, 1898); *Breviarium Roskildense* (Paris, 1517); *Canon secundum usum Ecclesiæ Roschildensis* (Nyborg, 1522); *Diurnale Roskildense* (Paris, 1511); DAUGAARD, *De danske Klostre i Middelalderen* (Copenhagen, 1830); *Kirkehistoriske Samlinger*, IV, R. I. (ibid. 1889–91), 56–91, 741–757; IV, R. V (1897–99), 503–543, 787–794; METTLER, *Biskop Johannes von Euch* (ibid., 1910); GERTZ, *Vitæ Sanctorum Danorum* (ibid., 1908–12), 285–390, 409–45; HELVEG, *De danske Domkapitler* (ibid., 1855).

A. W. TAYLOR.

Rosselino, ANTONIO DI MATTEO DI DOMENICO, the youngest of five brothers, sculptors and stone cutters, family name Gamberelli (1427–78). He is said to have studied under Donatello and is remarkable for the sharpness and fineness of his low relief. His most important work is the monument of Cardinal Jacopo of Portugal in the Church of S. Miniato al Monte, Florence (1461–67). The portrait bust of Matteo Palmieri in the Bargello is signed and dated 1468. In 1470 he made the monument for the Duchess of Amalfi, Mary of Aragon, in the Church of Monte Oliveto, Naples; the relief of the Nativity over the altar in the same place is also probably his. A statue of St. John the Baptist as a boy is in the Bargello; also a delicate relief of the Madonna and Child, an Ecce Homo, and a bust of Francesco Sassetti. The so-called Madonna del Latte on a pillar in the Church of S. Croce is a memorial to Francesco Neri, who fell by the stab intended for Lorenzo de' Medici. Other reliefs of the Madonna and Child are in the Via della Spada, Florence, and in the South Kensington Museum, London. In the latter place is the bust of Giovanni di S. Miniato, a doctor of arts and medicine, signed and dated 1456. Working in conjunction with Mino da Fiesole, Rossellino executed the reliefs of the Assumption of Mary and the martyrdom of St. Stephen for the pulpit at Prato. A marble bust of the boy Baptist in the Pinacoteca, Faenza, and a Christ Child in the Louvre are attributed to Antonio by some authorities.

MÜNTZ, *Histoire de l'art pendant la Renaissance* (Paris, 1895); PERKINS, *Tuscan Sculptors* (London, 1864); STURGIS, *Dictionary of Architecture* (New York, 1904); BODE, *Denkmäler der Renaissance Sculptur Toscanas* (Munich, 1905).

M. L. HANDLEY.

Rosselino, BERNARDO (properly BERNARDO DI MATTEO GAMBARELLI), b. at Florence, 1409; d. 1464. Rosselino occupies the first place among the architects and sculptors of second rank who flourished during the Early Renaissance. As an architect he built the Rucellai palace at Florence from the plans of his celebrated countryman Leon Battista Alberti, and had an important share in the working out of the details. Another striking work is the façade of the building of the Fraternità della Misericordia at Arezzo which he erected on a Gothic substructure. He won his greatest fame as an architect, however, while in the service of Nicholas V and Pius II. During the pontificate of Nicholas V he aided Alberti in working for the pope's plans respecting a new Church of St. Peter and the reconstruction of the Vatican. The choir which Rosselino began was used later by Bramante. At the order of Pius II he built in the pope's native town Castel Corsignano, later called Pienza, a cathedral, a palace, and a residence for a bishop. At the pope's request the cathedral was erected as a Gothic church with all the aisles of the same height, like the Gothic churches of Austria. He also, at the pope's command, prepared the designs for the Palazzo Nerucci and the beautiful Palazzo Piccolomini at Siena.

Rosselino shows his great architectural talent in his work as sculptor; his importance for the sculpture of the Early Renaissance rests more in the structure as a whole and in the relation of the parts than upon the execution of individual figures, which still showed lack of life and spirit. This is especially true of the sepulchral monuments of Florence to which he gave their permanent form. The tomb he built to the Florentine secretary of State, Leonardo Bruni, in Santa Croce at Florence, was used as a model throughout the entire Early Renaissance. Bruni is represented as lying with the head slightly turned on a raised sarcophagus in a niche; in the semicircular background of the niche the Madonna and Child are shown with two worshipping angels. Among other works of the same character he designed the tomb of Beata Villana in the Church of Maria Novella at Florence, that of the jurist, Filippo Lazzari, in the Church of San Dominico at Pistoja, a richly ornamented marble doorway in the Palazzo Publico at Siena, and a terra cotta panel representing the Annunciation in the cathedral at Arezzo.

Müntz, *Histoire de l'art pendant la Renaissance*, I (Paris, 1888), 104, 306, 423, 543; Burckhardt-Bode, *Cicerone* (Leipzig, 1901), 446 sq.; Pastor, *Hist. of the Popes* (London, 1902—), I, 43; II, 183; V, 71; VI, 460, 483.

Beda Kleinschmidt.

S

Saavedra, Fajardo Diego de, statesman and author, b. at Algezares, Murcia, Spain, in 1584; d. at Madrid in 1648. He made his studies at the University of Salamanca where he received his degree in law. After having been the secretary of Cardinal Borgia, Spanish ambassador at Rome, he succeeded him in that position. Saavedra enjoyed the full confidence of Philip IV, conducting the political and diplomatic affairs of the latter during the course of thirty-five years in Italy, Germany, and Switzerland. His qualities and abilities as a statesman are shown as well in his works as in his deeds. His "Idea de un príncipe . . . representado en cien empresas" (Madrid, 1640), translation by J. Astry (London, 1700), is characterized by grace of style, penetrating judgment, and sound morality. The same qualities appear in his "República literaria" (Madrid, 1670), translation by J. E. (London, 1827), embodied in a pleasing garb of humour. Other secondary works of Saavedra are: "Corona gótica" (1670), "Locuras de Europa" and "Política y razón de estado del Rey Católico D. Fernando". A complete edition of all his works appeared at Madrid in 1853. Saavedra is not only one of the foremost prose writers of Spain but is also one of the greatest glories of Spanish diplomacy.

Ticknor, *History of Spanish Literature*, III (New York, 1854), 185; Menéndez y Pelayo, *Historia de las ideas estéticas en España*, III (Madrid, 1888); de Piubusque, *Histoire comparée des littérateures espagnole et française* (Paris, 1854); Cortines y Murube, *Ideas jurídicas de Saavedra Fajardo* (Madrid, 1908): this latter work is prefaced by a very good account of Saavedra's life and diplomatic missions.

William Furlong.

Savigny, Karl Friedrich, diplomatist, b. at Berlin, 19 Sept., 1814; d. at Frankfort-on-the-Main, 11 Feb., 1875. He was the son of the great jurist Friedrich Karl von Savigny, who was then privy councillor of the court of appeals, member of the Prussian council of State, and professor at the University of Berlin, and of his wife, Kunigunde Brentano, sister of the poet Klemens Brentano. The father was a Protestant, but the mother was a Catholic, and the children were allowed to follow the religion of the mother. Karl Friedrich was first taught at home, then attended the French *Gymnasium* at Berlin, the Collegium Romanum at Rome, and the Collegium Sebastianum at Naples. He studied law at Berlin, Munich, and Paris. In 1836 he became an *auscultator* at Berlin; in 1837 he was a *referendar* in the court at Aachen, in 1840 secretary of legation at London and Dresden, in 1842 at Lisbon, in 1848 at London. In 1849 he was councillor of legations and member of the ministry of foreign affairs, and in 1850 ambassador at Karlsruhe. While here he was able to win over the Government of Baden for the Prussian policy, and, as Bismarck testified, "by cautious and tactful bearing to win a commanding position at Karlsruhe for the Prussian government."

From 1859 Karl Friedrich was Prussian ambassador at Dresden, from 1862 at Brussels, and from 1864 he was minister with full powers at the Diet of the German Confederation at Frankfort. In 1866 he offered at the Diet the Prussian motion for the reform of the German Confederation, and when it was rejected on 14 June, 1866, he declared the withdrawal of Prussia, upon which the Austro-Prussian war began. Later in connexion with Bismarck he was plenipotentiary in making a treaty of peace with the states of southern Germany and Saxony. He was the presiding officer of the government conferences for the drafting of a constitution for the North German Confederation, and was a plenipotentiary at the Reichstag which decided the constitution. Thus he performed important services in national affairs. In 1868 he retired partially, and in 1871 entirely, from government positions in order to become one of the parliamentary leaders of the Catholics. From 1867 he was a member of the Lower House of the Prussian Diet, from 1868 a member of the Lower House of the Diet of the North German Confederation, and later of the German Reichstag, or Parliament of the German Empire. In 1871 he took part in the founding of the Centre Party. He was not particularly distinguished as a speaker, but his knowledge, distinguished personality, and connexions were of much benefit to the Catholic cause.

Karl Friedrich Savigny

Unsere Zeit, XI, Pt. I (Leipzig, 1875), 466–69; *Allegemeine deutsche Biographie*, s. v.; Pastor, *August Reichensperger*, I, Pt. II (Freiburg, 1899), passim.

Klemens Löffler.

Schatzgeyer, Caspar, a foremost opponent of the Protestant Reformers; b. at Landshut in 1463 or 1464; d. at Munich, 18 Sept., 1527. For many years he was guardian at Munich, and since 1517 first provincial of the Strasburg province of the Friars Minor, and definitor-general. In 1523 he was appointed inquisitor for Germany. Schatzgeyer energetically opposed the new errors both in word and writing. It is in great part due to him and his confrères that the Catholic Faith held its ground in southern Germany, and that the Bavarian Government strenuously defended its cause. Within a few years he published upwards of twenty-three works in which he defended the Catholic position on such doctrines as grace, the veneration of saints, monasticism, the indissolubility of marriage, the Mass, purgatory, etc. His writings have received the highest praise from John Eck, who collected and published them at Ingolstadt in 1543. The dukes of Bavaria recommended them to all ecclesiastics.

GREIDERER, *Germania franciscana*, II (Innsbruck, 1777–81), 418 sq.; DRUFFEL, *Der baierische Minorit der Observ. C. Schatzger u. seine Schriften* in *Sitzungsbericht der kön. baier. Akademie der Wissenschaft: philog. u. hist. Klasse* (1890), 397–433; MINGES, *Geschichte der Franziskaner in Bayern* (Munich, 1896); PAULUS, *C. Schatzyeier ein Vorkämpfer der kath. Kirche in Süddeuschland* (Freiburg, 1898); HURTER, *Nomenclator lit.*, II (3rd ed.), 1253 sqq.

THOMAS PLASSMANN.

Shirley, JAMES, poet and dramatist, b. in London, 18 Sept., 1596; d. there Oct., 1666. As a boy he attended the Merchant Taylors School, from October, 1608, to June, 1612, matriculating at St. John's College, Oxford, in the latter year; he there won the esteem of Laud, the president of the college. In 1617 he took his degree of B.A. at St. Catherine's Hall, Cambridge, and soon after taking orders in the English Church (1619), was assigned curate in a parish near St. Albans, where he remained until his conversion to the Catholic Church. After his conversion he taught for a livelihood and became master in the Edward VI School at St. Albans, on the failure of which he removed to Gray's Inn, London, 1625, as he said "to set up for a play maker". That he was faithful in the practice of his religion is gleaned from his works. His praise of the Benedictines in the "Grateful Servant" betrays an intimacy with the monks of that order. His first poem, "Eccho or the Infortunate Lover", appeared in 1618. There is no known copy of this under that title but it is supposed to be identical with "Narcissus or the Self Lover", still extant, which was published in 1616 and is an evident imitation of "Venus and Adonis". The beginning of his literary career was coincident with the accession of Charles I, who was enthusiastic over his comedy "The Gamester" and is even said to have suggested the plot. Shirley was a loyalist as evidenced by his poem on "The Prince's Birth", 1630, and he received great encouragement from Queen Henrietta Maria. His "Maide's Revenge" (1639), however, shows him to have been no lover of court flattery. He enjoyed great popularity as a playwright, and before 1640 he produced over thirty plays. "Love's Tricks" (1631) was the first, followed by: "The Traitor", a tragedy (1635); "Hyde Park", comedy (1637); "The Gamester", comedy (1637); "The Royal Master", sentimental comedy (1638); "The Ball", comedy, in collaboration with Chapman (1639).

During the plague in London (1636–37), when the theatres were closed there, the dramatist went to Dublin, probably under the patronage of George Fitzgerald, 16th Earl of Kildare, to whom he dedicated "The Royal Master". Here he produced three or four plays, among them "St. Patrick for Ireland" and "The Royal Master", in Ogilby's Theatre (built in 1635), the first public theatre in Ireland. He returned to England a few years before the revolution in 1642 when the Long Parliament ordered all the theatres closed. From Nov., 1642, to July, 1644, Shirley fought under the Duke of Newcastle, to whom, in gratitude for former kindness, he had dedicated his tragedy "The Traitor" (1635). On the decline of the king's fortune he returned to London and his old occupation of teaching at the academy in Whitefriars, numbering among his students many afterwards eminent men. For these pupils he wrote several text-books, among them: the "Via ad latinam linguam complanata", with rules "for the greater delight and benefit of readers in both English and Latin Verse"; "Rudiments of Grammar" with rules in English verse. However, the attraction of the theatre was too strong and he soon returned to the composition of plays. In 1646 he wrote "The Triumph of Beauty", on the familiar theme of Peele's "Arraignment of Paris", and "The Contest of Ajax and Ulysses". In the latter is found the now famous dirge beginning "The glories of our Mortal State are shadows, not substantial things", which is said to have terrified Oliver Cromwell. "The Cardinal", his masterpiece in tragedy, appeared in 1652, followed in 1653 by "Six Newe Plays" and in 1655 by two more. In a preface to a work in 1659 he informed his readers that this is "likely to be the last of his dramatic productions" and he held to this resolution. Driven from his home in Fleet Street during the great fire of London, 1666, he took refuge in the parish of St. Giles where he and his wife died on the same day, survived by three sons and a married daughter. They were buried in the Church of St. Giles-in-the-Fields, 29 Oct., 1666.

James Shirley was the last of the great Elizabethan dramatists linking the Golden Age with the period of the Restoration. Though at times original in the invention of his plot, which was always ingenious and interesting, his mind was not that of a great master opening up new and untried ways. He was rather a diligent student and painstaking imitator of his great contemporaries and predecessors. He was an honour student in a school of which Shakespeare, Massinger, and Fletcher chiefly were the masters. He owes more to Fletcher perhaps than to any other; but he is often also reminiscent of Shakespeare. A critic said of him that what he borrowed from others lost nothing in his hands. He borrowed characters, situations, and ideas, but the manipulation of them was his own as was also the poetic language which enriched them. He numbered among his friends such men as Massinger, Ford, and Habington; his admiring imitators are found for two centuries after his death. "The Gamester" was frequently adapted by Garrick in 1758 and 1773, and by Poole in "The Wife's Stratagem" in 1827. He was quick to observe the follies of his time and his pen was facile in delineating them. He is often reminiscent of Shakespeare, as when he introduces into one of his masques an imitation of the famous comic portion of a Midsummer Night's Dream where the shepherd "Bottle" takes the place of Bottom the Weaver. His tragedy "The Politicians" brings back memories of Hamlet. With the exception of Shakespeare no dramatist knew better than he how to enhance his narration with striking images or to intersperse his dialogues with poetic passages of rare workmanship, while he was far in advance of his day in grasping the idea of making the whole play centre in one striking scene (*la scène à faire*). Splendid examples of this may be seen in the three classes of drama in which he exercised his pen, in the tragedies, "The Traitor" and "The Cardinal", in the tragi-comedy, "The Royal Master", and in his comedy "The Gamesters". If lacking in pathos or in deep knowledge of the human heart, he possesses one quality not prevalent in the writings of his contemporaries. His plays are clean morally, and of "The Young Admiral", a romantic comedy licensed 3 July, 1633, we read that it was fit to serve "for a patterne to other poetts not only for the bettring of maners and language, but for the improvement of the quality [i. e., the actors] which hath received some brushings of late". The plays of Shirley, once produced in the famous cockpit at Drury Lane, are preserved for us in the only complete edition of his works ever made and edited by Gifford and Dyce (6 vols., London, 1833). The revival of interest in his dramas is due to the sympathetic criticism of Charles Lamb.

WOOD in *Athenæ Oxonienses*, ed. BLISS, III (London, 1817), 737–44; FLEAY, *Biographical chronicle of the English Drama* (London, 1891); WARD, *History of English Dramatic Literature* (London, 1875); *Quarterly Review*, xlix (April and July, 1833); CIBBER, *Lives of the Poets* (London, 1753); WARD in *Dict. Nat. Biog.*, s. v.

WILLIAM DEVLIN.

Skalholt, ANCIENT SEE OF. See ICELAND.

Skara (SCARÆ), ANCIENT SEE OF (SKARONENSIS, SCARENSIS), in Sweden, suffragan to Hamburg (990–

1104), to Lund (1104–64), and finally to Upsala (1164–1530). This diocese, the most ancient in Sweden, included the Counties of Skaraborg, Elfsborg, and Vermland. It was founded about 990 at Skara, the capital of the country of the Goths (Gauthiod), the whole of which it embraced until about 1100, when the eastern portion of the Diocese of Skara was formed into that of Linköping. At the beginning there was no strict division of the country into dioceses, and the missionary bishops went about preaching wherever they would. Thus it is that, though Odinkar Hvite the Elder was apparently the first bishop stationed at Skara about 990, Sigurd, a court bishop of King Olaf Tryggveson of Norway, is named as the first Bishop of Skara in the list of bishops written down about 1325 as an appendix to the Laws of the Western Goths (Vestgötalagen). It is added that he founded three churches in Vestergötland, and he also seems to have baptized Olaf Skotkonung, first Christian King of Sweden, at Husaby near Skara in 1008. Odinkar's successor was Thurgaut, first diocesan Bishop of Skara (about 1012–30). He was nominally succeeded by Gotskalk, a monk of the Benedictine abbey at Lüneburg, who never left his abbey, although he had been consecrated to the See of Skara by Archbishop Liavizo of Hamburg (1030–32). Meanwhile Sigurd, or Sigfrid, an Englishman of Scandinavian origin and a monk of Glastonbury (?), took possession of the See of Skara about 1031, and remained there till after 1043. Although he entered into communication with Bremen and sent his relative and successor Osmund to be educated there, both Sigurd and Osmund seem to have been regarded as intruders by the Archbishop of Hamburg-Bremen. Osmund was consecrated in Poland, and refused to acknowledge the primacy of Hamburg. In this refusal he was supported by King Anund Jacob. Consequently when Adalvard the Elder, subdean of Bremen, who had been consecrated Bishop of Skara by Archbishop Adalbert on the death of Bishop Gotskalk, came to Skara about 1050 to take possession of his see, he was prevented from doing so, and had to wait for Osmund's departure for England in 1057 (?) before he could become Bishop of Skara *de facto*. Adalvard the Elder died in 1060 and was buried near the first Cathedral of St. Mary, which he had built. Acelin, dean of Bremen, was consecrated bishop in 1061, but never took possession of the see. Adalvard the Younger, who had visited and buried his elder namesake in 1060, was invited on his expulsion from the See of Sigtuna in 1067 to become Bishop of Skara, but was recalled to Bremen by Archbishop Adalbert.

Of the next four bishops of Skara hardly anything is known. Concerning Bishop Oedgrim the following facts are recorded. He was present at the consecration of Lund cathedral in 1145. During his episcopate the abbey at Varnhem was founded (1150) by some Cistercians of Clairvaux who came from Alvastra. Finally in 1151 Bishop Oedgrim consecrated part of the present cathedral, which Bishop Benedict I (1158–90) enlarged and furnished. The latter also built the Churches of St. Nicholas and of St. Peter at Skara as well as many roads and bridges. Bishop Jerpulf (1191–1201) persuaded a popular assembly at Askubeck to assign to the bishop part of the tithe. Benedict II (1217–30) founded several secular canonries in 1220, and thus originated the cathedral chapter. St. Bryniolph Algotsson (1248?–1317) is the best known bishop. He studied for eighteen years at Paris, became dean of Linköping, and in 1278 Bishop of Skara. He issued statutes in 1231, and composed hymns and other works, amongst them a "Life of St. Helena of Sköffde" (Schedvia), who was murdered in 1140 and was canonized by Pope Honorius III, and whose remains were translated to Upsala in 1164. She was also greatly venerated at Tidsvilde (Zealand) and elsewhere in Denmark. St. Bryniolph died on 6 February, 1317. In 1499 Alexander VI granted leave for the translation of his relics, but St. Bryniolph was never formally canonized. Under him and his successor, Bishop Benedict III Tunnessön (1317–21), that is between 1312 and 1320, the whole of the cathedral was restored. Bishop Swen the Great (1435–48?) painted it in fresco.

Bishop Bryniolph III Gerlaktssön (1478–1505) regulated the frontier between his diocese and that of Lund. His successor, Bishop Vincent Hennings, was beheaded by Christian II at the Massacre of Stockholm on 8 November, 1520, although he protested aloud on his way to the scaffold against the injustice of his condemnation. He was succeeded by Didrik Slaghek (1520–22). Then came Magnus Haraldsson (1523), whose election was not confirmed by the pope in spite of King Gustavus I Vasa's request. Johannes Franciscus de Potentia, a Franciscan, was nominated Bishop of Skara the same year by papal provision, but the king refused to receive him. Bishop Magnus Haraldsson, though at first submissive towards Gustavus I, led his diocesans to Larf to take part in the rising of 1529. He was accordingly deposed by the king, who appointed in 1530 a Protestant, Svend Jacobsson, in his place. Besides Skara cathedral and the abbey church at Varnhem, there are interesting Romanesque churches at Asklanda and elsewhere. At Husaby there was a spring dedicated to St. Brigid of Kildare. This Irish dedication may be accounted for by the fact that Olaf Skotkonung was, as mentioned above, baptized there in 1008 by Sigurd, court bishop of King Olaf Tryggveson, who had many connexions with Ireland. St. Olaf was specially venerated at Dalby and Elgaa in Vermland.

At Skara the cathedral chapter consisted latterly of a dean, an archdeacon, a subdean, and twenty-one canons. There were also in the town a Franciscan priory dating from about 1242 and a Dominican priory from about 1260. At Lödöse there were also Franciscans from 1283 and Dominicans from 1286. Finally there were the Cistercian monastery at Varnhem and the Cistercian nunnery at Gudhem; the latter was founded about 1160.

Scriptores rerum svecicarum, III (Upsala, 1876), 112–20, 135–85; BORTZELL AND WIESELGREN, *Vestgötalagen gengivet i Lystryk* (Stockholm, 1889); JÖRGENSEN, *Den nordiske Kirkes Grundlæggelse* (2 vols., Copenhagen, 1874–8); *Historisk Tidskrift*, XI (Stockholm, 1891), 73–88; *Kyrkohistorisk Aarsskrift*, XI (Upsala, 1910), 214–20; REUTERDAHL, *Svenska Kyrkans Historia* (5 vols., Lund, 1838–66); IDEM, *Statuta synodalia veteris ecclesiæ sviogothicæ* (Lund, 1841); *Skrifter utgifna af den kyrkohistoriska föreningen*, III; GUMMERUS, *Synodalstatuter* (Stockholm, 1902), 8–20, 25–29, 46–83; LINDSKOG, *Om Skara Stift* (Skara, 1812–16); LINDBERG, *Vestergötland* (Tidaholm, 1908); WENNERBLAD, *Skara Stifts Kyrkor.* (2 vols., Norrköping, 1902); HILDEBRAND, *Skara Domkyrka* (Stockholm, 1894); HALL, *Cistercienserorden i Sverige* (Gefle, 1899), school programme. For St. Helena of Sköffde see CHEVALIER, *Bio-Bibl.*, I (Paris, 1905), col. 2045; FRONDIN AND FORSSENIUS, *Specimen historicum de Schedvia urbe* (Upsala 1734–36), disputation; *Museum*, pt. II (Copenhagen, 1895), 1–34. For St. Bryniolph see *Acta SS.*, Feb., I (Antwerp, 1658), 925–26.

A. W. TAYLOR.

Smits, WILLIAM, Orientalist and exegete, b. at Kevelaer in the Duchy of Geldern, 1704; d. 1 Dec., 1770. He entered the Order of Friars Minor, in the Belgian province, at the age of eighteen. As a religious he applied himself with remarkable success to the study of Biblical languages and Sacred Scripture and was appointed lector. From 1732 to 1744 he published, at Antwerp, several Biblical theses dealing chiefly with questions of textual criticism and chronology. In one of these, "Isagoge Romano-Catholica ad textum hebræum . . .", he shows that the Latin Vulgate is substantially a faithful translation of the original Hebrew; and in another, "Isagoge Romano-Catholica ad textum græcum vulgo LXX . . .", he states the reasons why the LXX is preferable to the actual Hebrew text. Yielding to the entreaties of Cardinal Thomas Philip of Alsace, then Archbishop of Mechlin Smits undertook the translation of the entire Bible into Flemish. But far from merely rendering the Vulgate into his native tongue, he has left us a voluminous and learned work of monumental importance. The title is: "Biblia Sacra Vulgatæ editionis, versione belgica, notis grammaticalibus, literalibus, criticis, . . . elucidata per FF. Minores Recollectes musæ philologico-sacri antwerpiensis." Of this series he lived to finish only thirteen Sacred books, which were published, in seventeen volumes, from 1744 to 1767. The work was continued by his collaborator and former pupil, Peter van Hove. In 1765 Smits was appointed the first prefect of the "Musæum philologico-sacrum", a Franciscan biblical institute at Antwerp which, though shortlived, has a glorious history.

DIRKS, *Histoire littéraire et bibliographique des Frères Mineurs* (Antwerp, 1885), 318 sqq., 386 sqq.; SCHOUTENS, *Geschiedenis van het voormalig Minderbroederklaster van Antwerpen* (Antwerp, 1908), 169–99; HOLZAPFEL, *Handbuch der Geschichte des Franziskanerordens* (Freiburg, 1909), 565, 595.

THOMAS PLASSMANN.

Stavanger (STAVANGRIA), ANCIENT SEE OF (STAVANGRENSIS), in Norway, included the Provinces of Stavanger, Lister and Mandal, and Nedenes. It was formed early in the twelfth century out of the southern portion of the Diocese of Bergen, which had included until then the whole of Western Norway (Gulathingslagen). Reginald, an Englishman and most probably a Benedictine monk from Winchester cathedral, was the first Bishop of Stavanger. With the money given him in 1128 by King Sigurd Jorsalafarer, for allowing that monarch to marry one Cecilia during the lifetime of his consort Queen Malmfrid, Reginald began the cathedral and founded the chapter. He was hanged at Bergen in 1135 by King Harald Gille upon his refusing to impoverish his see by paying fifteen marks of gold to that monarch, who suspected him of concealing the treasures belonging to King Magnus IV. Reginald's successor, John Birgerssön, was translated to Trondhjem in 1152, as was also Bishop Eric Ivarssön in 1188. The great quarrel lasting from 1294 to 1303, which Bishop Arne (1276–1303) had with his chapter, was terminated only by the intervention of King Haakon, who decided in favour of the chapter and decreed, among other things, that they should have a voice in all nominations to, and deprivations of, benefices in the diocese. Bishop Gutterm Paalssön (1343–50) died of the Black Death. His successor, Arne Aslakssön, also died suddenly at Avignon, whither he had gone to seek a dispensation *super defectu natalium*. Consequently Clement VI appointed Sigfrid, a Swedish Dominican, Bishop of Stavanger by papal provision in 1351. Most of his successors were appointed in the same way after agreement with the king. In 1352 Sigfrid was transferred to Oslo, while Gyrd Aslessön, who had just been appointed to that bishopric, had to accept in 1354 the less lucrative See of Stavanger. He was soon succeeded by Botolph Asbjörnssön (1355–81), who gave his library to the chapter and compiled a Domesday Book (Jordebog) for the diocese. It has since disappeared. Bishop Audun Eivindssön (1426–55) built many churches and gave the episcopal tithes of Valdres to the Brigittines of Munkalif near Bergen in 1441 in their hour of need. The last Catholic bishop was Hoskold Hoskoldssön (1513–37), who was taken prisoner by Thord Rod at Bergen and died there.

The fine Cathedral of the Holy Trinity and St. Swithun, with its twelfth century Norman nave and its Gothic choir (from 1275–97), which once contained the shrine of Saint Swithun, the chapel of the old Bishop's Palace (Munkkirken) dating from the same period as the cathedral choir, King Olaf Tryggveson's church (from 995) on the Island of Moster, the fine thirteenth-century church at Avaldsnes, and many other buildings are monuments of the Catholic past. The cathedral chapter consisted of dean, archdeacon, subdean, and ten canons. The Church of St. Olaf, Avaldsnes, was collegiate, though most often it was served by only one priest. It was a royal chapel, as were also the chapels of St. Peter at Saurboe (Ryfylke), of St. Lawrence at Huseby (Lister), and another chapel dedicated to St. Lawrence at Egersund. The last three chapels were not collegiate. The only monastery of importance was the Augustinian Abbey of Utstein founded about 1280. The bishops of Stavanger had many disputes with the abbots of Utstein. In 1537 the abbey was handed over to Thrond Ivarssön, who had, however, to maintain the monks. Other monasteries are said to have existed in the Diocese of Stavanger, but little or nothing is known of them. There was a hospital dedicated to St. Peter at Stavanger itself. There is now a Catholic church at Stavanger.

THORKELIN, *Diplomatarium arna-magnæanum* (2 vols., Copenhagen, 1786); *Diplomatarium norvegicum*, especially IV (Christiania, 1858); DAAE, *Stavanger Stift i Middelalderen* in *Historisk Tidsskrift*, third series, vol. V (Christiania, 1899), 218–36; *Norges Land og Folk*, IX–XI (ibid., 1888, 1893, 1894); MUNCH, *Pavelige Nuntiers Regnskabs-og Dagböger, 1282–1334* (Christiania, 1864); STORM, *Afgifter fra den norske Kirkeprovins, 1311–1523* (ibid., 1897), 30–39, 113, 114.

A. W. TAYLOR.

Strengnäs (STRENGÆ, STRENGNESIA), ANCIENT SEE OF (STRENGENENSIS), in Sweden. The diocese consisted of the County of Nyköping, the County of Stockholm south of Lake Mälar, and the southern half of the County of Örebro. In 829 St. Anschar and his companion, Witmar, having reached Bjoerkoe (Birca), an island on Lake Mälar and a great centre of trade, were well received and made many converts. Returning to Germany in 831, St. Anschar was made first Archbishop of Hamburg by Gregory IV and given a share in the superintendence of the Northern Mission hitherto exercised by Ebbo, Archbishop of Rheims. Ebbo's relative Gautbert (Simon) became Archbishop of Sweden and built a church at Bjoerkoe. This success incurred the enmity of the heathen, who drove him from the country in 837, and slew his relative Nithard. St. Anschar sent Ardgeir to Sweden in 844, but he did not stay long. St. Anschar revisited Bjoerkoe in 853, when a law tolerating Christianity was passed, and until 865 St. Rimbert, the biographer and successor of St. Anschar, and other missionaries worked there. In 936 Archbishop Unni visited Bjoerkoe and died there. In 1066 the city was utterly destroyed. About 1080 St. Eskil, an English bishop, while at Södermanland, disturbed a heathen sacrifice held at Strengäs and was killed. Botvid, a native layman converted in England, continued the preaching of Christianity until his murder, 28 July, 1120, by a Slavonic captive whom he had redeemed. About this time St. Ragnhild, wife of King Inge II, died and was buried at Södertelje, of which town she became the patron saint. In 1152 the limits of the Diocese of Strengnäs were determined at an assembly at Linköping. The first bishop was Gerder (1129–59), who founded a school at the Cluniac monastery of Strengnäs. He was succeeded by Bishop William (1160–1208). In 1160 the Cistercian Abbey of Juleta was founded. In 1165 Nericia (Nerike) was added to the diocese. About this time the building of Strengnäs cathedral was begun. In 1176 or 1179 the new stone church at Botkyrka was consecrated by Bishop William and Archbishop Stephen of Upsala; the relics of St. Botvid were translated thither. A hospital of St. John of Jerusalem was built over the grave of St. Eskil, and was restored in 1255. Bishop Olaf or Ulf Bonde (1208–24), called Bassatämir, a nephew of King St. Eric IX, was transferred to Upsala. The see lay vacant for nine years, but in 1233 Bishop Trogil was elected. About this time the Cistercian nunnery of Vaarfruberga (Mons Mariæ) on the Island of Fogdoe and in 1234 the Franciscan priory at Nyköping were founded. About 1250 Frogil was succeeded by Colo or Kol (Charles ?), who resigned in 1257 and was succeeded by Bishop Finved (1257–75). About 1268 the Dominican priory at Strengnäs was founded. In 1291 Bishop Anund (1275–91) consecrated the cathedral, which was burnt down on the same day, and rebuilt by Isarus, the next bishop (1291–1308). In 1305 it was decided that the city of Stockholm belonged to Upsala, but that Södermalm belonged to Strengnäs.

The most famous of the later bishops was Conrad Rogge (1479–1501), a doctor of Perugia and a learned humanist. He built the present cathedral choir about 1481, and founded a charterhouse at Svartsjö about 1493 and a hospital for aged and infirm priests at Strengnäs in 1496. In 1495 he had the Breviary of Strengnäs printed at Stockholm in a revised edition. His successor, Matthias Gregerson Lilje, was the protector of "the Swedish Luther", Olaus Petri Phase (b. at Örebro, 1493), who, having studied as a disciple of Luther and Melancthon at Wittenberg (1516–18), returned to Strengnäs in 1519. The bishop made him chancellor of the diocese and master of the cathedral school, and in 1520 he was ordained deacon and became canon of Strengnäs. There he taught Lutheranism, with which heresy Bishop Gregerson was entirely unacquainted. On 8 Nov., 1520, that unfortunate prelate was beheaded during the massacre at Stockholm. King Christian II gave the bishopric to Jens Andersen Beldenak, Bishop of Odense, who, however, returned to Denmark in April, 1521. During the vacancy the diocese was governed by Laurentius Andreæ who had become archdeacon of Strengnäs in 1520. He greatly favoured Olaus Petri, and as chancellor of King Gustavus Vasa (1523) he promoted the interests of Protestantism. The last Catholic Bishop of Strengnäs, if he can be called so, was Magnus Sommar (1528–36), dean of Strengnäs in 1518, nominated bishop by Gustavus Vasa in 1522, and consecrated without papal confirmation by Petrus Magni, Bishop of Westeraas, 6 Jan., 1528. Messenius states that the bishops elect signed a document in which they promised to go to Rome to seek papal confirmation, and thus persuaded Petrus Magni to proceed to the consecration. Magnus Sommar was very submissive towards the king, but his concessions did not save him. For a slight offense he was deposed and imprisoned, and only released in order that he might retire to the monastery of Krokek.

The cathedral of Strengnäs with its numerous chapels, one of which now contains a fine museum of ecclesiastical art, the bishop's palace, built about 1490, now the cathedral school, the fine Church of St. Nicholas at the interesting old town of Örebro, and numerous ancient village churches bear witness to the piety of the inhabitants in Catholic times. Three provincial synods were held at Telge in the Diocese of Strengnäs in 1279, 1341, and 1380. The first two issued statutes on matters concerning the discipline of the clergy, while the synod of 1380 threatened with divers penalties those who molested the tenants of church lands. The "Södermannalagen", a code of laws published early in the fourteenth century for the people of Södermanland, contains a number of ecclesiastical laws. Among other institutions, there was in the diocese the chapter of the cathedral, founded about 1288, which counted thirteen members at the end of the fifteenth century, besides which there were at least eighteen chaplains, who served the eighteen altars. To the institutions mentioned throughout the article must be added the charterhouse of Mariefred (1491–1526), and the Carmelite priory of Örebro founded in 1418.

Pertz, *Monumenta germaniæ historica; Script.*, II (Hanover, 1829): *Vita S. Anskarii*, cc. x, xi, xxv, xxvii, pp. 697, 710–12; Jörgensen, *Den nordiske Kirkes Grundlæggelse* (2 vols., Copenhagen, 1874–78); *Scriptores rerum svecicarum*, II (Upsala, 1828), 377–404; III (1876), 250–52; Indebetou, *Södermanlands Minnen*, I (Stockholm, 1877); Aminson and Wahlfisk, *Södermanlands äldre Kulturhistoria* (2 vols., Strengnäs, 1884–95); Hofberg, *Nerikes Gamla Minnen* (Orebro, 1868); *Diplomataium svecanum;* Martin, *Gustave Vasa et la Réforme en Suède* (Paris, 1906); Reuterdahl, *Statuta synodalia veteris ecclesiæ sveo-gothicæ* (Lund, 1841); Schlyter, *Sweriges Gamla Lagar*, IV; *Södermanna-Lagen* (Lund, 1838); Hall, *Bidrag till Kännedomen om Cistercienserorden* (Gefle, 1899); Lundqvist, *De svenska Domkapitlen* (Stockholm, 1897); Ahlenius, *Sverige*, IV (Stockholm, 1909); *Acta SS.*, June, II (Antwerp, 1688), 598–600; July, VI (1729), 633–38.

A. W. Taylor.

Synoptics.—In answer to questions about the mutual relations between the first three Gospels, the Biblical Commission (q. v.), decided (26 June, 1913), that it is not inconsistent with their decisions already issued to explain the similarities or dissimilarities between these Gospels, to dispute freely the various conflicting opinions of authors, and to appeal to hypotheses of oral or written tradition, or to the dependence of one Gospel on another or on both that preceded it. The hypotheses known as the "two sources" is no longer tenable: to wit, the attempt to explain the composition of the Greek Gospel of Matthew and the Gospel of Luke mainly by their dependence on the Gospel of Mark and on the so-called Sayings of the Lord.

Acta Apostolicæ Sedis, V (1913); *Rome*, XIV (1913).

T

Tallaght, Monastery of.—The name Tallaght (Irish *Tamlachta*), derived from *tam*, plague, and *lecht*, stone monument, records the burial place of some of the earliest inhabitants of Ireland, the Parthalonians, who were swept off by a plague about A. M. 2600. Tallaght is situated in the barony of Uppercross, 5 miles south of Dublin. The monastery was founded by St. Maelruain (d. 7 July, 792), the site having been given in honour of God and St. Michael by Cellach (d. 18 July, 771) of the Ui Donnchada, grandson of a Leinster king, Donogh (d. 726). One of Maelruain's companions was St. Aengus the Culdee (q. v.), who with him compiled the "Martyrology of Tallaght". Other saints associated with Tallaght were Airennan (10 February), second abbot; Eochaid (28 January), second bishop; Joseph (5 January); and Dichull (d. 889). In 1179 Tallaght, with its subsidiary chapels of Killohan and St. Bride's, was united to the Archdiocese of Dublin by a Bull of Alexander III (20 April, 1179). In 1223 the deanery of Tallaght was annexed to St. Patrick's Cathedral by Archbishop Henry de Loundres. In 1324 Alexander de Bicker built or restored an archiepiscopal manor at Tallaght, which was fortified later to protect the English in Dublin from the attacks of the O'Byrnes. At the Reformation it passed into the hands of the Protestant Archbishops; its ruins and grounds were acquired in 1842 by the Dominicans, who have erected a novitiate and church there.

Archdall, *Monasticon hibernicum*, ed. Moran (Dublin, 1873)· Fitzgerald in *Journ. Kild. Archæol. Soc.*, V (Dublin, 1908); D'Alton, *Hist. of Co. Dublin*, 761 sqq.

A. A. MacErlean.

Tibet, Missionaries, Language, and Literature of.—The missionaries of Tibet were the first Tibetan scholars. The Jesuit Hippolito Desideri laid the foundation of Christian Tibetan literature by the composition (1716–21) of two apologetic works, one against the erroneous belief that everybody could be saved by his own religion, the other against transmigration of souls. The Capuchin Francesco Orazio della Penna (b. 1681; d. at Patan in Nepal, 1745) translated into Tibetan for the neophytes Cardinal Bellarmine's "Christian Doctrine" and Thurlot's "Treasure of Christian Doctrine". He compiled with the assistance of his confrères the first Tibetan dictionary, containing 35,000 words in Tibetan characters with corresponding Italian translation. He also translated from Tibetan into Italian "History of the life and works of Shakiatuba, the restorer of Lamaism", "Three roads leading to perfection", "On transmigration and prayer to God" ("Anal. Ord. Cap.", VI, Rome, 1890, 349). These were the first translations made from Tibetan or from any Indian language into a European language. All remained unpublished, unless the Tibetan-Italian Dictionary "executed by some Roman missionary and collected and arranged by F. C. G. Schroeter of the (Protestant) Church Missionary Society and edited by J. Marshman of the Baptist Missionary Society at Serampore (India) in 1826, consisting of nearly 500 quarto pages" (Bagster, "Bible of Every Land", London, 1851, p. 17 sq.) is the afore-mentioned work compiled by the Capuchin Fathers. The first printed dictionary and grammar of the Tibetan language is the "Alphabetum Tibetanum missionum apostolicarum commodo editum" (Rome, 1762) by the Italian Augustinian Antonio Agostino Giorgi (d. 1797; cf. Cath. Encycl., VII, 285; Heimbucher, "Orden u. Congregationen", II, Paderborn, 1907, p. 202). "Much valuable information derived from notes and letters written by the Jesuit and Capuchin Fathers in Tibet is found in this work" (Rockhill, "Journey through Mongolia and Tibet", Washington, 1894, p. X, note). The origin of Tibetan studies among Europeans, generally accorded to the Hungarian savant Oosma de Koros (d. 1842), must be given to the Catholic missionaries and, above all, to the Augustinian Giorgi. For a century after his time this study was cultivated only by some European scholars and a few Protestant missionaries, but their works, especially the Tibetan translation of the Bible by Protestant missionaries, owe much to the researches of the older Catholic missionaries. The zealous priests of the Foreign Missions, especially Renou (d. 1863) and Desgodins, took up the work of their predecessors.

Analecta Capuccinorum, VI (Rome, 1890), 349; BAUMGARTNER, *Gesch. der Weltliteratur*, II (Freiburg, 1902), 431, 443; *Katholische Missionen* (Freiburg, 1897), 170; HEIMBUCHER, *Die Orden u. Kongregationen*, II (Paderborn, 1907), 399–400.

J. M. LENHART.

Timothy and Titus, EPISTLES TO (THE PASTORALS).—Under date 12 June, 1913, the Biblical Commission gave the following answers to questions about these epistles: The tradition of the Church shows that they were written by the Apostle Paul himself and that they were always considered genuine and canonical. They were not made up from fragments of epistles or from lost Pauline epistles after St. Paul's time. The opinion on their genuineness has been in no way lessened by the difficulties advanced from the style and language of the author, from errors of the Gnostics, which are represented as current at the time, or from the state of ecclesiastical authority. They were written during the period between the liberation of the Apostle from his first imprisonment and his death, since both history and ecclesiastical tradition, the testimony of the Eastern and Western Fathers, the abrupt conclusion of the book of the Acts and the Pauline Epistles written at Rome, especially II Timothy, establish the truth of the opinion as to the two Roman imprisonments of the Apostle Paul.

Acta Apostolicæ Sedis (26 June, 1913); *Rome* (5 July, 1913).

V

Vaison, ANCIENT DIOCESE OF (VASIONENSIS). This was suppressed by the Concordat of 1801, and its territory is now included in the Dioceses of Avignon and Valence. St. Albinus (d. 262) was incorrectly placed by the Carthusian Polycarpe de la Rivière among the bishops of Vaison. The oldest known bishop of the see is Daphnus, who assisted at the Council of Arles in 314. Others were: St. Quinidius (Quenin, 556–79), who valiantly resisted the claims of the patrician Mummolus, conqueror of the Lombards; Joseph-Marie de Suarès (1633–66), who died in Rome while filling the office of librarian of the Vatican, and who left numerous works. Vaison, the capital of the Voconces, was very important during the Celtic period and under the Roman domination; it belonged in turn to the Visigothic and Austrasian Kingdoms. The disputes which broke out in the twelfth century between the counts of Provence and the bishops, both of whom were in possession of half the town, were injurious to its prosperity; they were ended by a treaty negotiated in 1251 by the future Clement IV. The apse of the Church of St. Quenin seems to date from the eighth century; it is one of the oldest in France. As a whole the cathedral dates from the eleventh century, but the apse and the apsidal chapels date from the Merovingian period. St. Rusticala (b. at Vaison, 551; d. 628) was abbess of the monastery of St. Cæsarius at Arles. Two rather important councils as regards Gallican ecclesiastical discipline were held at Vaison in 442 and 529, the latter under the presidency of St. Cæsarius.

Gallia christiana, nova, I, (1715), 919–40, 1329–30, instr. 151–54; DUCHESNE, *Fastes épiscopaux*, I, 254; BOYER DE SAINTE-MARTHE, *Histoire de l'église cathédrale de Vaison* (2 vols. Avignon, 1731); COURTET, *Notice historique et archéologique sur* [illegible] in *Revue archéologique*, VIII (1851), 306–22; LABANDE, *La* [illegible] *de Vaison* (Caen, 1905).

GEORGES GOYAU.

Versions of the Bible, Coptic.—DIALECTS.—The Coptic language is now recognized in four principal dialects, Bohairic (formerly Memphitic), Fayûmic, Sahidic (formerly Theban), and Akhmimic. The relative antiquity of these as literary idioms is much debated. But the fact is that no Bohairic manuscript and probably no Fayûmic manuscript is older than the ninth century, while some Sahidic and Akhmimic codices are apparently as old as the fifth and even the fourth century. In the ninth century Bohairic was flourishing, in Northern Egypt, particularly in the Province of Bohairah (hence its name) south-west of Alexandria and in the monasteries of the Desert of Nitria, while Sahidic was spread throughout Upper Egypt or Sahid (hence the name of Sahidic) inclusive of Cairo, having already superseded Fayûmic in the Province of Fayûm (ancient Crocodilopolis) and Akhmimic in the region of Akhmim (ancient Panopolis). Later (eleventh century?) when the Patriarch of Alexandria moved his residence from that city to Cairo, Bohairic began to drive out Sahidic and soon became the liturgical language of the Copts throughout Egypt.

VERSIONS.—There are versions of the Bible in all four dialects. All of them are now incomplete, but there is hardly any reason to doubt that they once existed in their entirety. It is now considered certain that they were made independently and that their differences are to be traced to a difference between the Greek recensions from which they were translated. There is much discussion between specialists as to the age of the Coptic versions, especially as to which of them was made first. The present writer in his "Étude sur les versions coptes de la Bible" (Revue biblique, 1897, p. 67) concluded that some Coptic version must have been in existence as early as the end of the second century. On the other side Forbes Robinson (Hastings, "Dict. of the Bible", IV, 570) does not think that there is sufficient ground for believing that a Coptic version existed before the fourth century (see also Burkitt in Cheyne, "Encycl. Biblica", IV, 5008 seq.). However, in proportion as older manuscripts are discovered, and Coptic versions are submitted to a closer study, the pendulum of opinion is swinging back to the former view. Leipoldt agrees that the Sahidic version was completed about A. D. 350 ("Gesch. der christlichen Literaturen", VII, 2, Leipzig, 1907, p. 139). Dr. Kenyon goes one step further: "If, therefore, we put the origin of the Coptic versions about A. D. 200, we shall be consistent with all extant evidence, and probably shall not be very far wrong" ("Textual Criticism of the New Testament", 154, quoted by Budge in "Coptic Biblical Texts", p. LXXXIII). More emphatic still is Horner: "If, with Harnack, relying on Leipoldt we may conjecture, though we cannot prove, that the Sahidic version partly goes back to the third century, there seems some reason for supposing that need of a vernacular version arose as early as the time of Demetrius [A. D. 188]. Where history fails us, the internal character of the Sahidic supplies confirmation of a date earlier than the third century . . . . . . the traces of early mixture shown by the definite tinge of Western influence can hardly be explained except by reference to a date as early as possible. If Christianity did not exist at all in Upper Egypt before A. D. 150, then we must come down to the date of Demetrius as the earliest possible date of the version; but if, as is more likely, the Christian religion had spread by means of the Nile immediately after it began to be preached in Alexandria, and had already become infected by heretical and semi-pagan superstitions in the second century, we may provisionally conclude from the character of the Sahidic version that it was made at that time" ("The Coptic Version of the New Testament in the Southern Dialect", III, Oxford, 1911, p. 398).

All agree as to the great value of the Coptic versions. The Sahidic version is especially of importance for the study of the Septuagint, as it was made, it seems, from Greek manuscripts free from Hexapla influence. However, the critical value of those versions cannot be fully realized until we have a more comprehensive study of them, based on critical editions as we already have for the New Testament in Bohairic and the Gospels in Sahidic by Horner. The following is a synopsis of the material on hand for the study of the several Coptic versions. (See the writer's "Étude des versions coptes de la Bible" in "Rev. bibl." (1896–7) for a fuller account of the Bohairic material and in the case of the other three versions for an account up to that date.)

The Bohairic Version.—The only complete books of the Old Testament known to be extant in Bohairic are the Pentateuch, the Prophets with Lamentations, the Psalms, and Job. Of the others we have fragments only, mostly taken from lectionaries. The New Testament is complete. Chief editions: Pentateuch, Wilkins (London, 1731); P. de Lagarde (Leipzig, 1867); Prophets and Lamentations, Tattam, Prophetæ majores (Oxford, 1852); Prophetæ minores (ibid., 1836); Psalms, Tuki (Rome, 1744), Ideler (Berlin, 1837), Schwartze (ibid., 1851); Job, Tattam (London, 1846). The older editions of the New Testament have all been outranked by the recent Oxford edition; "The Coptic Version of the New Testament in the Northern Dialect, otherwise called Memphitic or Bohairic", by Geo. Horner (4 vols. Clarendon Press, 1898–1905). The only new manuscript of importance is one of those recently acquired by the late J. P. Morgan of New York. It is supposed to have come from the Monastery of St. Michael in the Fayûm as the rest of the collection. It contained once the four Gospels. Many leaves unfortunately are now missing. Still it may prove of considerable value as it is from one to two hundred years older than the oldest known Bohairic manuscript of the Gospels (Bodl. Huntington 17, A. D. 1174).

The Sahidic Version.—Of this version until recently we had almost nothing but fragments, representing several hundred manuscripts, chiefly from the monastery of Amba Shnûdah (Shenoute) near Sohag province of Akhmim, generally known as the "White Monastery". The only complete books were those of the Wisdom of Solomon and the Wisdom of Jesus son of Sirach (Ecclesiasticus), and some of the minor Epistles. Of late, however, this number has been considerably increased, see above, COPTIC LITERATURE, *Morgan collection*, and *British Museum, Recent acquisitions*. The most important editions since 1897 (besides those mentioned in the article just referred to) are the following:

A. *Old Testament.*—(1) Rahlfs, "Die Berliner Handschrift des sahidischen Psalters" (Abhandlungen der königlichen Gesellschaft der Wissenchaften, zu Göttingen, philolog.-hist. Klasse, IV, 4), Berlin, 1901. This codex, which Rahlfs ascribes to about A. D. 400, contained in the neighbourhood of 129 leaves out of which 98 are still extant in a rather dilapidated condition. The greatest lacuna (about thirty leaves), between leaf 94 and 95, covered Psalms 106–143. Six pages are reproduced in collotype at the end of the book. (2) "A Coptic Palimpsest containing Joshua, Judges, Ruth, Judith, and Esther", by Sir Herbert Thompson (Oxford Univ. Press, London, 1911). This palimpsest is the manuscript Add. 17,183 of the British Museum known already from the descriptions of W. Wright, "Catalogue of the Syriac Manuscripts in the British Museum", II, 89, no. DCCCXII, and Crum, "Catalogue of the Coptic Manuscripts of the British Museum", no. 12. Specimens of the script, which can be dated in the seventh century, were published by the present writer in "Album de paléographie copte" (Paris, 1888), pl. VII, 1, and LVI, 1. Some twenty-five folios of the original MS. are now missing, leaving as lacunæ: Joshua, ii, 15–iii, 5; x, 26–36; xvii, 17–xviii, 6; xix, 50–xx, 1, 6; xxii, 14–20; Judges, vii, 2–6, 15–19; viii, 11–19; viii, 28–ix, 8; x, 7–14; xvi, 19–xvii, 1; xviii, 8–21; xix, 8–15; xx, 16–23; xx, 48–xxi, 6; xxi, 15 end; Ruth, iv, 3–9; Judith, ii, 6–iv, 5; v, 6–14; v, 23–vi, 3; vii, 2–7; vii, 18–21; xvi, 7–xvii, 16; Esther (according to Sweet's Greek edition): A, 11–i, 11; ii, 8–15; iii, 13–B, 4; iv, 13–C, 6; D, 9–vi, 5; viii, 2–E, 6; E, 17–viii, 12. (3) "The Coptic (Sahidic) version of certain books of the Old Testament from a Papyrus in the British Museum" by Sir Herbert Thompson (Oxford Univ. Press, London, 1908). This papyrus (British Museum, Or. 5984), once in ordinary book form, now consists of fragments only, preserved in 62 numbered glass frames. Originally it contained the Books of Job, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, and Ecclesiasticus (Sirach). Of Job only xxxviii, 27–xxxix, 12 is left. Of Proverbs there are considerable portions from iv, 16 to the end; of Ecclesiastes, likewise from vi, 6 to ix, 6; of Canticle of Canticles, from the beginning to the end; of Wisdom, from the beginning to xix, 8; of Ecclesiasticus from the beginning to xl, 18. The script (illustrated by a plate reproducing Ecclesiasticus Prol. 1–i, 12) is pronounced by Crum (Proc. of the Soc. of Bibl. Archæology) to be "Perhaps of the sixth or seventh century". (4) "Sahidisch-griechische Psalmenfragmente" by C. Wessely in "Sitzungsber. d. kais. Akad. d. Wissenschaften, philos.-histor. Klasse", vol. 155, I (Vienna, 1907). In this the learned curator of the Rainer collection gives us some very important fragments of the Psalms, among which are twenty-four leaves of a papyrus codex containing once the whole Psalter both in Greek and Sahidic on opposite pages, and shorter fragments of two other bilingual parchment manuscripts of the Psalms, and other parchment fragments in Sahidic only. Another bilingual fragment of the Psalms, from the same collection, was published by Wessely in his "Griechische u. koptische Texte theologischen Inhalts I" in "Studien zur Paläographie u. Papyruskunde", IX (Leipzig, 1909), no. 17.

(5) The latter volume of Wessely contains also several fragments of the Old Testament in Sahidic, along with some Psalms in Greek only. (6) "Textes de l'ancien testament en copte sahidique" by Pierre Lacau in "Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes", XXIII (Paris, 1901). From the library of the Institut Français, Cairo, one leaf of an Old-Testament lectionary (Borgia, XXXII), and six leaves of a manuscript of Isaias; from the Bibliothèque Nationale, Paris, one leaf of the latter manuscript. (7) Winstedt. Some unpublished Sahidic fragments of the Old Testament in "Journ. of Theol. Studies", X (Oxford, 1909), 233–54. Those are the nos. 5, 15, 44, 19, 20, 40, 43, 45, 46, 47, 53, 51, 52, 56, 59, and 14 of Crum's "Catalogue of the Coptic Manuscripts in the British Museum" (London, 1905). (8) "Sahidische Bibel-Fragmente aus dem British Museum zu London I and II" in "Sitzungsberichte der kais. Akademie d. Wissenschaften in Wien, philos.-hist. Klasse", vol. 162, VI, and 164, VI (Vienna, 1909–11) by J. Schleifer and "Bruchstücke der sahidischen Bibelübersetzung," (ibid., vol. 170, I, Vienna, 1912) by the same author. Those are the nos. 11, 43, 48, 47, 21, 51, 40; 1, 4, 5, 7, 10, 13, 23, 8, 938; 9, 934, 935, 936, 953, of Crum's "Catalogue" (see above), plus one fragment from Eton College Library, London, and one from the Bibliothèque Nationale of Paris (131^7, fol. 36). With reference to the edition of the Paris Old-Testament fragments published by G. Maspero, "Mémoires de la Mission," etc. (Paris, 1886) we must mention: (9) S. Gaselee's "Notes on the Coptic Version of the LXX, I" in "Journ. of Theol. Studies", XI (1909–10), 246–55, in which the writer supplies from the originals quite a number of corrections and some additions, to the text of the historical books in that edition. Also (10) Deiber's "Fragments coptes inédits de Jérémie", supplying likewise one leaf of Jeremias (xxxiii, 13b–xxxiv, 4), overlooked by Maspero. (11) Finally, an excellent contribution to the Old-Testament Sahidic fragments by A. Hebbelynck in his "Manuscrits coptes sahidiques du Monastère Blanc, I", reprinted from the "Muséon" (Louvain, 1911). The author identifies the fragments scattered throughout Europe which belonged once to the same codices as the thirty-two Borgian fragments. We are informed that this work of identification will be extended to the other fragments of the whole Monastery outside of the Borgian collection.

B. *New Testament.*—(1) "Sacrorum bibliorum fragmenta copto-sahidica musaei Borgiani, vol. III, Novum Testamentum edidit P. J. Balestri O.S.A." (Rome, 1904), with forty full-page collotype specimens under special cover. (2) "The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic, with Critical Apparatus, Literal English translation, Register of fragments and estimate of the version", I-III (Oxford, 1911), with photographic specimens of the most important manuscripts. In this masterpiece of patient scholarship, the author (whose name does not appear on the title page), Rev. George Horner, has succeeded in reconstructing the whole of the Four Gospels (a few verses excepted) out of 744 fragments scattered throughout the public and private collections of the world. These fragments belonged once to some 150 different manuscripts, the identification of which by the author is perhaps not the least merit of his work. Unfortunately some valuable fragments, in particular those in the Rainer collection, now incorporated with the Imperial Library of Vienna were not accessible to Horner in time to be used for his edition. (3) Since then, the New-Testament fragments of that rich collection have been published in autography with the most minute palæographical details by the curator C. Wessely, "Griechische u. koptische Texte theologischen Inhalts, I-III" in "Studien zur Paläographie u. Papyruskunde", IX, XI, XII (Leipzig, 1909–12).

C. *Mixed Editions.*—Fragments both of the Old and the New Testament have also been edited since 1897 (inclusive). (1) By Pleyte and Boeser from the Leyden Museum in their "Catalogue des manuscrits coptes du Musée d'antiquités des Pays-Bas" (Leyden, 1897). (2) By Leipoldt, from the Museum of Berlin in "Aegyptische Urkunden aus den königlichen Museen zu Berlin, koptische Urkunden", I (Berlin, 1904). (3) By O. v. Lemm, from the British Museum, the Bibliothèque Nationale of Paris, the Golenishef Collection, St. Petersburg, and the Berlin Library in his "Sahidische Bibelfragmente III" in "Bulletin de l'Académie impér. des Sciences," V^e ser., XXV, 4 (St. Petersburg, 1906). Most of the New-Testament fragments in the publications just mentioned have been used by Horner for his edition. But they are not the less welcomed in their independent actual condition, especially when printed page by page and line by line, as done, for instance, by Wessely, O. v. Lemm, and Schleifer, so as to give to all students of the Coptic version the means of reconstructing as far as possible the ancient codices as they originally were.

Fayûmic Version.—E. Chassinat edited anew and more correctly the fragments once published by Bouriant (Bull. de l'Inst. Franç. d'arch. or. au Caire, II) and showed that they belonged to the same codices as the Borgian "Fragmenta Basmurica", I–III. Other additions to the same fragments were made from the Rainer collection by C. Wessely in "Sitzungsber. der kais. Akad. d. Wissensch. in Wien, philos.-hist. Klasse", vol. 158, 1 (Vienna, 1908), and Jos. David from the Bibliothèque Nationale of Paris in "Revue biblique" (1910), 80 sqq.. There are also a dozen more fragments rather short, on papyrus or on parchment, described and published as far as they could be deciphered by W. E. Crum, "Catalogue of the Coptic MSS. in the British Museum" (London, 1905), nos. 493–510, 1221. Three of those, 500, 502 and 504 are bilingual, one side of the leaf exhibiting the Greek and the other the Fayûmic text. Since the completion of Crum's "Catalogue," the British Museum has acquired a new fragment, Or. 6948, Acts, vii, 14–28, ix, 28–39. It was published by S. Gaselee in "Journ. of Theol. Studies", XI (1909–10), 514–7.

Akhmimic Version.—A considerable addition since 1897 has been made to the material for our knowledge of this version, in the discovery of a whole papyrus codex containing the Proverbs of Solomon. It is to be hoped that this valuable manuscript, now preserved in the Berlin Library, will soon be published. Apart from that the only other important additions are papyrus fragments of the Gospel of St. John (bilingual, Ch. x, complete in Akhmimic, vv. 1–10, in Greek; xi, complete in Akhmimic, vv. 1–8, 45–52, in Greek; xii, 1–20, in Akhmimic, xiii, 1, 2, 11, 12, in Akhm.) and the Epistle of St. James (i, 13–v, 20). They were published by Rösch, in "Bruchstücke des ersten Clemensbriefes" (Strasburg, 1910). The famous parchment codex of the twelve lesser Prophets in the Rainer collection is unfortunately still unpublished. But the short papyrus fragments published by Bouriant have been given out anew in a more correct edition by Lacau in "Bulletin de l'Institut Français d'archéologie orientale", VIII (Cairo, 1911), 43–107 (see COPTIC LITERATURE in this volume; and EGYPT).

H. HYVERNAT.

Vestervig. See BORGLUM, ANCIENT SEE OF.

Vexiö, ANCIENT SEE OF (WEXIONENSIS), in Sweden, comprised the County of Kronoberg and the hundreds of Östra, Westra, Östbo, and Westbo in the County of Jönköping. John Sigfrid, an Englishman from Northumbria, who had been court bishop to King Olaf Tryggvasson from 977 to 1000, left Norway for Sweden in 1002 and worked six years in Westergötland (see SKARA, ANCIENT SEE OF). About 1008 he arrived at Vexiö, and with great success preached Christianity to the heathens of Värend. He built a wooden church at Vexiö and remained there till his death about 1030. In 1158 he was canonized by Adrian IV and his shrine was, till the Reformation, the glory of the Cathedral of St. John the Baptist and St. Sigfrid at Vexiö. He had no immediate successors and in 1126 King Sigurd Jorsalafarer of Norway led a crusade to Smaaland to Christianize its inhabitants. Värend was included in the Diocese of Skara until 1100, when it formed part of the Diocese of Linköping. About 1150 the Diocese of Vexiö was re-erected. The first bishop was Stenar, who is mentioned in two letters dating from 1183. In 1191 he quarrelled with the Bishop of Linköping concerning the frontiers of their respective dioceses. Stenar was succeeded in 1193 by John Ehrengisleson. In 1205 the biography of St. Sigfrid was written. Bishop Gregory (about 1241), or his successor, renewed the boundary dispute with the Bishop of Linköping, which was settled by the pope in 1248 or 1249. Bishop Bo (1287–91) appealed in a dispute to the Archbishop of Lund, which was regarded as an insult to the Archbishop of Upsala. Conflict was averted by Bo's death and a declaration of obedience to the Archbishop of Upsala, issued by the chapter of Vexiö. The most famous of the later bishops was Nicholas Ragwaldi (1426–38), present at the Council of Basle, and in 1438 translated to Upsala. The last Catholic bishop was Ingemar Petri (consecrated 1495), who, by judicious concessions, remained at Vexiö until his death in 1530. He took no part in episcopal consecrations during Gustavus I's reign. The chapter of Vexiö consisted of dean, archdeacon, subdean, and eleven prebendaries. There was also a schoolmaster. The cathedral was burnt down in 1740 and rebuilt in 1755. There were apparently no religious houses in the diocese.

Historiskt geographiskt och statistiskt Lexikon öfver Sverige, VII (Stockholm, 1876), 326, 327, 440, 444; *Scriptores rerum svecicarum*, II (Upsala, 1828), 344–76; III (1876), 129–31; JÖRGENSEN, *Den nordiske Kirkes Grundlæggelse* (Copenhagen, 1874–78), 413–18; supplement no. VIII, 52–55; *Historisk Tidskrift*, XI (Stockholm, 1891), 73–88; *Kyrkohistorisk Aarsskrift*, XI (Upsala, 1910), 214–19; REUTERDAHL, *Svenska kyrkans Historia* (5 vols., Lund, 1838–66). The last five works contain information concerning the identity of the various Sigurds. LUNDQVIST, *De svenska Domkapitlen* (Stockholm, 1897), 42, 43.

A. W. TAYLOR.

Viborg, ANCIENT SEE OF (VIBERGÆ, VIBERGENSIS), in Denmark, comprised the Province of Viborg, the town of Aalborg, and the hundreds of Fleskum, Hornum, Hellum, Hindsted, Aars, Gislum, and Slet in the Province of Aalborg. The hundreds of Gjerlev, Onsild, Nörhald, and Stövring in the Province of Randers also belonged to the Diocese of Viborg until 1396 when they were transferred to that of Aarhus. The diocese was founded in 1065 after the death of Bishop Vale (see RIBE, ANCIENT SEE OF). Herbert was first Bishop of Viborg (1065–1100?). In 1080 St. Canute endowed the bishopric and chapter. The latter consisted of Canons Regular of St. Augustine. Bishop Svend I (1106–1112) was drowned in the Elbe by the Count of Stade, and Eskild (1112–33), who began rebuilding the cathedral about 1130, was murdered during Matins in the Church of St. Margaret by command of King Eric Emun. Svend II (1135–51) was succeeded as provost of the chapter by Willo, and he by St. Kjeld or Ketil (d. 27 Sept., 1150). Bishop Niels I (1153–91) was very generous towards his chapter. He founded the hospital of St. Michael, Viborg, in 1159, and the Cistercian nunnery of Asmild in 1169, and finished the original Romanesque cathedral, of which only the crypt now remains. It is also largely due to him that St. Kjeld was beatified, and his body translated to the shrine, suspended from the vaulting of his chapel on 11 July, 1189.

Bishop Gunner was one of the greatest men of his time. He was born in 1152 and educated at the University of Paris, where he acquired a great knowledge of law. In 1208 he entered the Cistercian Abbey of Öm (Cara Insula), of which he was chosen abbot in 1216. In 1222 he was elected Bishop of Viborg by the chapter on the advice of Cardinal Gregory of Crescentia. As bishop he devoted special care to the training of the clergy. He probably wrote out the Law of Jutland (Jydske Lov) and composed the original preface to it, and was present when it was published at Vordingborg in 1241. He died at Asmild, 25 Aug., 1251, and was buried in front of the shrine of St. Kjeld. Thorleif Olafssön (1438–50) was translated to Bergen (q. v.), and succeeded at Viborg by Canute Mikkelsen (1451–78), dean of the Church of Our Lady at Copenhagen, and rector of the University of Erfurt in 1434. A great diplomatist and jurist, he was author of the Latin notes appended to the first two editions of the Law of Jutland and of a popular treatise on the plague. The last Catholic bishop was Jörgen Friis (1521–36). He was a worldly-minded man and quite unable to cope with the movement to which the preaching of Hans Tausen at Viborg (1525) gave rise. In 1530 the cathedral was in the possession of the Protestants. Friis retired to the Castle of Hald, where he was imprisoned in his own dungeon in 1536. Two years later he was released on promising to submit to the new order of things. In 1540 he was endowed with the lands of the Abbey of Vrejlev and some of the property of the see, and though he never married, he led the life of a lay nobleman until his death in 1547.

Though the Danish Reformation began at Viborg, certain Catholic usages were kept up in its cathedral longer than anywhere else in Denmark. The shrines of St. Kjeld and St. Willehad were removed to the choir of the cathedral in 1538, but Lutheran ministers continued to recite daily the Office of the Dead for the soul of King Eric Glipping (d. 1286) from 1560 to 1630. The Protestant Bishop Hans Wandal shortened and Protestantized the service and entrusted its performance to the senior curate of the cathedral and twelve of the school boys. These all benefited by the endowment, and continued the service until 1684. Of the twelfth-century cathedral nothing remains but the crypt. The upper church built in 1876 contains splendid frescoes by Joachim Skovgaard begun in 1895 and a seven-branched candlestick from 1494. The abbey church of Grinderslev, the Church of St. Botolph, at Aalborg, and numerous village churches are memorials of the Catholic past. At Karup there was a pilgrimage to Our Lady's Well. The chapter of the Cathedral of St. Mary and St. Kjeld was secularized in 1440, after which it consisted of a dean, an archdeacon, a precentor, and twelve secular canons. There were also at Viborg the Benedictine nunnery of St. Botolph, a Franciscan friary from 1235, and a Dominican friary from 1246, as well as the hospitals of St. Michael and of the Holy Ghost. At Aalborg there were a Benedictine nunnery and a Franciscan friary. The Cistercian Abbey of Vidskild (Vitæ Schola) founded in 1158, the Augustinian abbey at Grinderslev founded before 1176, and the Augustinian nunnery of Asmild were all situated in the diocese, as were also the Benedictine (?) nunnery of Sibber, and the hospitals at Tesdrup and Karup. In 1523 there were 236 churches in the Diocese of Viborg. Now (1912) the Camillians have a church and hospital at Aalborg, while Viborg is one of their out-stations.

Ursin, *Stiftstaden Viborg* (Viborg, 1849); Heise, *Diplomatarium vibergense* (Copenhagen, 1879); Trap, *Danmark*, IV (Copenhagen, 1902); Jörgensen, *Den nordiske Kirkes Grundlæggelse* (2 vols., Copenhagen, 1874–78); Gertz, *Vitæ sanctorum danorum* (Copenhagen, 1908–12), 249–83; *Vita Gunneri episcopi vibergensis* in *Scriptores rerum danicarum*, V (Copenhagen, 1783), 574–80; Bricka, *Dansk biografisk Leksikon* (19 vols., Copenhagen, 1887–1905); Rördam, *Nykirkehistoriske Samlinger*, I (Copenhagen, 1857–59), 526–37; III (1864–66), 1–46, 292–367; V (1869–71), 522–81, 703–71; VI (1872–73), 716–32; *Kirkehistoriske Samlinger*, 3rd series, II (Copenhagen, 1877–80), 674–77; III (1881–82), 186–201; 4th series, V (1897–99), 84–125, 299–333; *Samlinger til Jydsk Historie og Topographi*, II (Aalborg, 1868–69), 97–107; 3rd series, I (Copenhagen, 1896–98), 485–93; V (1906–08), 347–66; *Historisk Tidsskrift*, 7th series, V (Copenhagen, 1904–05), 299–364; *La cathédrale de Viborg* (Ministry of Public Worship, Copenhagen, 1909), in Danish with a summary in French; Pontoppidan, *Marmora danica*, II (Copenhagen, 1741), 191–252; Daugaard, *Danske Klostre* (Copenhagen, 1830).

A. W. Taylor.

Vicariate Apostolic—The following is an account of the newly-erected vicariates Apostolic and of those changed so recently as not to have been included in the earlier volumes of this work.

Bagamoyo in Equatorial Africa.—By a decree dated 7 May, 1913, the boundary between the Vicariates Apostolic of Bagamoyo and Dar-es-Salam or Zanzibar was changed so as to conform with civil limits; the new boundary is the line separating Bagamoyo and Morogoro from Dar-es-Salam and Rufifi, then the rivers Ruaha, and Umeroke, and finally the railway from the Indian Ocean to the town of Tabora.

Banguelo, in Equatorial Africa, erected on 27 Jan., 1913, and committed to the care of the White Fathers. It was previously the northern portion of the Vicariate Apostolic of Nyassa.

Basutoland, in South Africa.—The Prefecture Apostolic of Basutoland (q. v.) was erected into a vicariate Apostolic with unchanged boundaries by a Decree dated 18 Feb., 1909. The vicariate at the close of the year 1912 contained 23 priests, all Oblates of Mary Immaculate, 5 Oblate brothers, 7 Marist brothers, 41 European and 21 native nuns, 21 churches, chapels, and stations, 12 convents (9 of the Sisters of the Holy Family, and 3 of Sisters of the Holy Cross), 17 schools, about 10,000 Catholics and 800 catechumens out of 400,000 inhabitants. The first vicar Apostolic is the Right Rev. Jules Joseph Cénez, O. M. I., titular Bishop of Nicopolis, who was born at Hampont, Lorraine, on 9 May, 1865; was ordained, 8 Sept., 1890; head of the mission since 1895, appointed to the titular see 27 Feb., 1909, and consecrated at Metz on 1 May following.

Brownsville, in United States of America, was erected into the Diocese of Corpus Christi, on 23 March, 1912.

Caroline Islands. See below Mariana and Caroline Islands.

Central Africa, Vicariate Apostolic of. See below Khartum.

Che-kiang, Western, in China, erected on 10 May, 1910. At the request of Mgr. Paul-Marie Reynaud, Vicar Apostolic of Che-kiang, the western portion of his mission was erected into a new vicariate, that of Western Che-kiang; at the same time word "Eastern" was added to the official title of the old vicariate. The mission of Western Che-kiang com[illegible]es the civil prefectures of Kia-shing, Hu-chu, Hang-che, Yen-che, Hin-chu, and King-hoa. Its boundaries are: on the north the Vicariate of Kiang-nan, and Lake T'ai-hu; to the west, the Vicariates of Kiang-nan, and Eastern Kiang-Si; to the south the Vicariates of Eastern Che-kiang and Fu-kien; and to the east, the Vicariate of Eastern Che-kiang and the Chinese Sea, or the Bay of Ham-chu. The mission is entrusted to the Lazarists. The first vicar Apostolic is Mgr Paul-Albert Faveau, C.M., b. at Crochte, France, 5 April, 1859; appointed to the vicariate, 10 May, 1910, with the title of Bishop of Tamassus.

Chi-li, Maritime, in China, erected on 27 April, 1912; it comprises the civil prefecture of Tientsin-fu, previously part of the Vicariate of Northern Chi-li or Peking. Boundaries: on the north the Vicariate of Peking, on the east the Gulf of Chi-li; on the south the missions of Changtong and South-eastern Chi-li; on the west the missions of South-western Chi-li and Northern Chi-li. It is entrusted to the care of the Lazarists. The first vicar Apostolic is Mgr Paul Dumond, C.M., born at Lyons, 2 April, 1864; ordained, 10 Aug., 1888; appointed Vicar Apostolic of Maritime Chi-li, 27 April, 1912, and consecrated at Peking titular Bishop of Curubis on 30 June following.

Chi-li, Central, in China, erected on 14 Feb., 1910; comprises the civil Prefectures of Pao-ting-fu, and Y-tchu, formerly part of the Vicariate of Northern Chi-li. Its boundaries are: on the north the prefecture of Suen-hoa-fu, on the east, Chun-tien-fu, on the south, Ho-kiang-fu; on the west, Ting-chu, Chang-ting-fu, and Shan-Si. The cathedral at Pao-ting-fu is dedicated to Sts. Peter and Paul. The mission is undertaken by the Lazarists, and contains about 72,530 Catholics, 38 priests, 255 churches and chapels, and 914 schools. The first vicar Apostolic is Mgr Joseph Fabrègues, C.M., born at Montpellier, France, 26 Nov., 1872, appointed to the vicariate, 26 Feb., 1910, and consecrated titular Bishop of Alali on 22 May, 1910 by Mgr. Stanislas Jarlin, at Pao-ting-fu.

Congo, Upper.—The mission of the Upper Congo was begun on 21 Sept., 1880; it was erected into a vicariate Apostolic on 10 Dec., 1895, its boundaries being: on the north, a line from the mouth of the Elila to Lake Edward Nyanza at the 30° E. long.; on the east the Congo Free State frontier to the mouth of the river Kafu at Lake Tanganyka; thence along its course and the western boundaries of Urungu and Loemba to Lake Banguelo; on the south and west Lake Banguelo and the river Congo to the mouth of the Lira. On 8 April, 1911, a decree was published changing the eastern and southern lines separating the Vicariate of the Upper Congo from the missions of N. and S. Victoria Nyanza, Unyanyembe, Tanganika, and Nyassa. The boundary now is: on the east, the Belgo-British and Germano-Belgian frontiers, that is, a line from the south shore of Lake Albert Edward to Sabingo Mountain, thence by Lake Kion, along the Rusizi, and through Lake Tanganika; on the south, a line from Lake Tanganika to Lake Moero; that is, the Belgo-British frontier. The mission is entrusted to the White Fathers. It contains 300,000 inhabitants, of whom 5520 are Catholics, 5148 neophytes, and 29,019 catechumens; there are 7 chief stations and 27 chapels, 31 missionary priests, 8 lay brothers, 9 White Sisters of Notre-Dame d'Afrique, 45 negro cathechists teaching 2960 children in 55 schools, 14 orphanages, 7 hospitals, 22 dispensaries, and 1 home for widows. The first vicar Apostolic is Mgr Victor Roelens, b. at Ardoye, Belgium, 21 Feb., 1853; appointed to the vicariate on 30 March, 1895; he resides at Baudoinville, and is titular Bishop of Girba. On 24 March, 1909, he received as coadjutor Mgr Auguste-Léopold Huys, b. at Bruges, 9 July, 1871, who has been working as a missionary in the Congo since 1897. He is titular Bishop of Rusicade.

Corea.—The name of this vicariate has been changed to Seoul (q. v.).

Delta of the Nile, in Egypt, erected 17 Sept., 1909; the boundaries of the mission remained unchanged. It is entrusted to the care of the Society of African Missions of Lyons. The first vicar Apostolic is Mgr. Auguste Duret, b. in the Diocese of Nantes, 2 Jan., 1846; ordained, 17 Dec., 1870; missionary in Oran in 1878; Prefect Apostolic of the Delta of the Nile in 1885; appointed vicar Apostolic on 17 Sept., 1909, and consecrated titular Bishop of Bubastis on 24 Feb., 1910.

Diego Suarez, in Madagascar.—By a Decree of Propaganda dated 20 May, 1913, the name of the Vicariate Apostolic of Northern Madagascar (q. v.) was changed to Diego Suarez, which is the name of the chief town in the mission.

Erythrea, in East Africa.—On 13 Sept., 1894, the Italian colony of Erythrea or Eritrea, previously part of the Lazarist mission of Abyssinia, was formed into a prefecture Apostolic, with R. P. Michele da Carbonara (b. at Carbonara, Italy, 10 Oct., 1836; d. there, 24 June, 1910), a Capuchin, as superior. The mission comprises the territory on the coast of the Red Sea from Ras Kasar (18° 2′ N.) to the French possessions at the Strait of Bab-el-Mandeb (12° 30′ N.), and is bounded on the interior by the Sudan, Abyssinia, and French Somaliland. It includes likewise all the islands in the adjacent part of the Red Sea, subject to the Italians. The inhabitants, mostly of a semi-nomadic disposition, number about 450,000. Of these 12,200 belong to the Latin Rite, about one-half being Italians; 15,000 are Copto-Ethiopians, about 80,000 are Monophysites, and the remainder fetishists or Mohammedans. The ordinary people speak Arabic, Tigrai, and Tigre; and the upper classes Amaric; while Ghez is the liturgical language. On Feb. 7, 1911, after the death of R. P. Michele da Carbonara, the mission was made a vicariate Apostolic. It contains 9 Capuchin fathers and 6 brothers, with 5 residences, 42 native priests, 22 Daughters of St. Anne, some Franciscan tertiary lay sisters (native), 8 churches, 30 chapels in the back-country, served by native Catholic priests of Copto-Ethiopic Rite, 2 seminaries (at Achur and Asherem) with 48 students, 5 schools with over 200 pupils and 2 orphanages. The mission is confided to the Capuchins of the province of Rome. The first vicar Apostolic is Mgr Francesco Carrara, Capuchin, b. at Albino, in the Diocese of Bergamo, Italy, on 14 March, 1871; professed on 8 Sept., 1887; minister provincial of Lombardy in 1902; appointed to the vicariate in January, 1911, and consecrated at Milan, 26 Feb. following, as titular Bishop of Agathopolis.

Fernando Po, in West Africa.—In 1855 a mission was established in the islands of Annobón, Corisco, and Fernando Po under R. P. Miguel Martínez, of Toledo. In 1857 the mission became a prefecture Apostolic and was entrusted to the Jesuits; in 1860 their jurisdiction was extended to the mainland. After thirteen years' labour they gave up the mission owing to difficulties with the Spanish Government, as well as to the severity of the climate. Till 1883 there was only one priest in the mission, the parish priest of Santa Elisabeth in Fernando Po. In 1883 the prefecture was revived and the mission entrusted to the Congregation of the Missionary Sons of the Immaculate Heart of Mary. On 25 April, a large territory on the continent was added to the mission, which on 5 May, 1904, was made a vicariate Apostolic. The vicariate now comprises the Islands of Annobón (11 sq. miles), Corisco (11 sq. miles), Elobey, Fernando Po (780 sq. miles), and Spanish Guinea (12,000 sq. miles), extending from the Muni river to the Campo and to Kamerun, the eastern boundary being the meridian of 11° 20′ E.; it has in all an area of about 12,814 sq. miles and a population of 235,000. The languages ordinarily spoken in the mission are: Bubi in Fernando Po; Benga in Corisco; Ambu in Annabón, and Pamwe and Kombe on the mainland. The climate in the mission territory is torrid and enervating, and malaria is prevalent. There are 6274 Catholics and 370 catechumens; 42 missionary priests; 10 catechists; 13 churches; 9 chapels, 27 stations; 18 parochial schools with 1170 pupils; 4 hospitals. The Sisters of the Immaculate Conception have 6 houses with 26 nuns. The first Vicar Apostolic is Mgr Pedro Armengaudio Coll, of the Missionary Sons of the Immaculate Heart of Mary, appointed on 10 May, 1904. He is titular Bishop of Thignica, and resides at Santa Isabel, Fernando Po.

Fianarantsoa, in Madagascar, erected on 10 May, 1913, and committed to the care of the Jesuits, formed previously the southern part of the Vicariate of Central Madagascar. Its boundaries are: on the north the 20° S. lat., the southern limits of Autsirabe, the 20° S. lat. again, and then to the Indian Ocean; on the east the Indian Ocean from 20° to 22° S. lat.; on the south the Vicariate Apostolic of Fort Dauphin (formerly Southern Madagascar); on the west the Mozambique Channel from 20° to 22° S. lat. On 16 May, 1913, R. P. Charles Givelet, S.J., was appointed first vicar Apostolic.

Fort-Dauphin, in Madagascar.—In order to distinguish more easily the various vicariates in Madagascar, the Holy See decreed on 20 May, 1913, that the vicariates should be called in future by the name of the town in which the vicars reside. Hence the name of the Vicariate Apostolic of Southern Madagascar was changed to Fort-Dauphin.

Guam, Island of, in the Mariana Islands.—The Mariana Islands with the exception of Guam belong to Germany; Guam is held by the United States of America. By a Decree dated 1 March, 1911, Guam was withdrawn from the jurisdiction of the Prefect Apostolic of the Mariana Islands, and made a vicariate Apostolic, to prevent troubles arising from differences of nationality. The new vicariate was entrusted to the Capuchins, and Mgr Francisco Xavier Ricardo Vila y Mateu, O.F.M. Cap., b. at Arenys de Mar, Spain, was appointed on 25 Aug., 1911, vicar Apostolic and titular Bishop of Adraa. In 1911 the population was 12,240, of whom 11,877 were natives; there are about 2500 non-Catholics. The vicariate has 10 Capuchin priests, 3 lay brothers, 6 parishes, and 10 churches. The Island of Guam lies at the Southern end of the Mariana group and was ceded to the United States in 1898; it is about 30 miles long and 6½ miles wide, and has an area of about 200 sq. miles. The natives are Chamorros, with a mixture of Tagal and Spanish blood. Education has been compulsory since the American occupation; San Ignacio de Agaña (population over 7000) is the capital of the island.

Ho-nan, Western, in China.—The Prefecture Apostolic of Western Ho-nan was erected into a vicariate Apostolic by a Decree of 2 May, 1911, its boundaries remaining unchanged, that is, on the north, the Yellow River, on the east, the Shen-si, on the south the prefecture of Nan-Yang-fu; on the west that of Kai-fong-fu. The mission is entrusted to the missionaries of the Parma Seminary of St. Francis Xavier for the Foreign Missions. It contains about eight million inhabitants, of whom 2717 are Catholics, 4006 catechumens; 9 priests, 3 churches, 9 chapels, and 5 schools. The first vicar Apostolic is Mgr Luigi Calza, b. at Rocca Prebalza, Italy, 26 July, 1872; ordained in 1902; appointed Prefect Apostolic of Western Ho-nan, 23 June, 1906, and vicar Apostolic on 18 Sept.,

1911. He was consecrated at Parma on 21 April, 1912, as titular Bishop of Termessus.

IVORY COAST, in Equatorial Africa.—On 17 Nov., 1911, the Prefecture Apostolic of the Ivory Coast was erected into a vicariate Apostolic. The mission had been formerly part of the Prefecture Apostolic of the Gold Coast, from which it was separated on 28 June, 1895. Its boundaries are: on the east, the Gold Coast; on the south, the sea from the Gold Coast to Liberia; on the west, Liberia. The inhabitants number over 3,000,000, of whom 1100 are Catholics, 400 catechumens, about 400 Protestants, and the remainder fetishists. The vicariate is under the care of the Society of the African Mission of Lyons, and has 13 churches and chapels, 12 stations, 6 schools, 10 orphanages, 7 Sisters of the Queen of Angels, and 27 missionary priests. The first vicar Apostolic is Mgr Jules-Joseph Moury, titular Bishop of Ariassus. He was born at Agnat, France, 11 Oct., 1873, and ordained 30 May, 1897; set out for the Ivory Coast on 25 Sept., 1899; founded the mission of Abidjan in 1904 and that of Katiola in 1908; was appointed prefect Apostolic of the Ivory Coast, 18 Jan., 1910, and vicar Apostolic, 17 Nov., 1911; he was consecrated at Lyons on 6 June, 1912. The episcopal residence is at Abidjan.

KHARTUM, in the Sudan.—On 26 May, 1913, the Prefecture Apostolic of Bar-el-Gazal was formed from the Vicariate of the Sudan or of Central Africa; and by a Decree four days later, the name of the vicariate was changed to that of Khartum.

KIEN-CHANG, in China, was formed on 12 Aug., 1910, by separating from the Vicariate Apostolic of Southern Sze-ch'wan, the southwestern portion called Kien-chang; its boundaries were fixed as those of the civil Province of Nin-yuen-fu. At the request of the vicar Apostolic of Southern Sze-ch'wan, the civil sub-prefecture Tsinkyhiem was transferred from his jurisdiction to that of the Vicar of Kien-chang, on 30 April, 1912. The mission is under the care of the Society of Foreign Missions of Paris. The first vicar Apostolic is Mgr Jean-Baptiste-Marie de Guebriant, b. at Paris, 11 Dec., 1860; ordained 5 July, 1885; appointed vicar Apostolic 12 Aug., 1910, and consecrated at Su-fu on 20 Nov. following. He resides at Nin-yuen-fu.

KILIMA-NJARO, in Equatorial Africa, erected from the northern part of the Vicariate Apostolic of Bagamoyo, by a Decree of 13 Sept., 1910. Its boundaries are: on the north, the Vicariate of Zanzibar; on the east, the Indian Ocean; on the west, the Vicariate of Unyanyembe; on the south, from the mouth of the river Msangassi to Mgera, thence westerly to the boundary of the Vicariate of Unyanyembe, near Lake Balangidda, north of Irangi. The vicariate is entrusted to the Fathers of the Holy Ghost and the Immaculate Heart of Mary. It has 9 missions, with 20 priests, 12 lay brothers, 25 nuns, more than 4500 Catholics. The first vicar Apostolic is Mgr Louis Munsch, b. at Felleringen, Alsatia, 5 Oct., 1869; ordained in 1896, after which he went on the East African mission; he was appointed to the vicariate, 13 Sept., 1910, and was consecrated as titular Bishop of Magnesia on 5 Feb., 1911. He resides at Kilema (founded 1891), the oldest station in the mission; it contains over 1500 Catholics.

KIVU, in Equatorial Africa, erected on 12 Dec., 1912, and committed to the care of the Society of African Missionaries. The district of Kivu lies beyond the western limits of the Vicariate of Southern Victoria Nyanza and Unyanyembe. The boundaries of the new vicariate are: on the north, the British frontier from the river Kagera to the Belgian frontier, thence to Lake Kivu; on the west, the Belgian frontier; on the south, the northern boundaries of Uvinza and Ujiji; on the east, the Kagera and Ruinvu, then the western boundary of Ussurvi and the eastern boundary of Uha. The first vicar Apostolic is Mgr Jean-Joseph Hirth, titular Bishop of Theveste, appointed on 12 Dec., 1912; he was at the time of this appointment Vicar Apostolic of Southern Victoria Nyanza.

LIBYA, in North Africa.—On 23 Feb., 1913, the Prefecture Apostolic of Tripoli was erected into a vicariate Apostolic and its name changed to Libya. The boundaries of the old prefecture remained as before.

MADAGASCAR.—By a Decree dated 20 May, 1913, the Propaganda to prevent any ambiguity as to the vicariates in Madagascar, ordered that they should be called by the name of the place of residence of the vicar Apostolic. Therefore the Vicariate Apostolic of Northern Madagascar takes the name of Diego Suarez; that of Central Madagascar the name of Tananarive; and that of Southern Madagascar the name of Fort-Dauphin.

MARIANA AND CAROLINE ISLANDS.—By a Decree of 1 March, 1911, the Prefectures Apostolic of the Mariana Islands and of the Caroline Islands were suppressed, and in their stead a new vicariate was erected, embracing both groups of islands, except the Island of Guam. The mission is under the care of the Capuchins of Westphalia. The first vicar Apostolic is Mgr Peter Salvator Walleser, O.F.M. Cap., b. at Wieden, near Freibourg im Breisgau, 22 Oct., 1874; professed, 4 Oct., 1898; ordained, 15 Aug., 1901; missionary in the Palau Isles in 1906; appointed vicar Apostolic and titular Bishop of Tanagra on 21 Aug., 1912. He is the author of a Palau grammar and dictionary. The vicariate in 1911 contained 4500 Catholics, 15 Capuchin priests, 14 lay brothers, 11 nuns, 14 stations, 14 churches and chapels. There were 14 mission schools in the Caroline Islands, but none in the Mariana group, as the Government claims there a monopoly in educational matters.

MOROCCO.—On 14 April, 1908, the Prefecture Apostolic of Morocco (q. v.) was erected into a vicariate. Mgr Francisco María Cervera, of the Friars Minor, titular Bishop of Fessa, is the first vicar Apostolic. He was born at Valencia, Spain, 13 March, 1858; was professed, 19 Nov., 1878; ordained in 1880 and made Prefect Apostolic of Morocco in 1906; appointed vicar Apostolic, 8 April, 1908, and consecrated at Madrid, 23 May, 1908. He resides at Tangiers.

NAPO, in Ecuador, erected on 3 Feb., 1893, and confided to the Jesuits. The superior of the mission is R. P. Andrés Pérez, S.J.

NORWAY AND SPITZBERG.—By a Decree of 1 June, 1913, the archipelago of Spitzbergen was placed under the jurisdiction of the Vicar Apostolic of Norway, and at the same time the words "and Spitzberg" were ordered to be added to the official title of the vicariate.

NYASSA, in Equatorial Africa.—The portion of this vicariate lying north of the watershed between the Luangwa and the Zambesi, and then of the 13° S. lat., was separated on 28 Jan., 1913, and formed into the Vicariate Apostolic of Banguelo; the remaining part of the vicariate retains its old name.

SEOUL, in Corea.—On 7 April, 1911, two civil prefectures, Kieng-siang-to and Tiyen-la-to, were separated from the Vicariate Apostolic of Corea and formed into a new mission, Tai-kou. In consequence of this the official name of the old vicariate was changed from Corea to Seoul.

SHENSI, CENTRAL, in China.—By a Decree of 12 April, 1911, the Vicariate Apostolic of Northern Shensi was divided, and the northern portion formed into a new mission. The name of the vicariate therefore was changed from Northern Shensi to Central Shensi.

SHENSI, NORTHERN, in China.—On 12 April, 1911, two civil prefectures, Yu-lin-fu and Yen-an-fu, with 14 subprefectures and two towns were detached from the vicariate of Central (then called Northern) Shensi, and erected into a new vicariate, which from its position with regard to the old vicariate was given the name of Northern Shensi. The mission is confided to the Friars Minor. The first vicar Apostolic is Mgr Celestius Ibáñez Aparicio, titular Bishop of Bagi, who was appointed on 12 April, 1911.

SOLOMON ISLANDS, SOUTHERN.—The Prefecture Apostolic of the Southern Solomon Islands was erected into a vicariate Apostolic on 1 June, 1912, its boundaries remaining unchanged. The first vicar Apostolic is Mgr Jean-Ephrem Bertreux, Marist, b. at Saint-Jean-de-Boiseau, France, in Jan., 1853; ordained in June, 1878; went on the foreign mission in the Fiji Islands, 1879; appointed, 2 June, 1912, and consecrated at Nantes on 28 Oct. following. He is titular Bishop of Musti, and resides at Rua-Sura.

SUDAN.—By a Decree of 14 Feb., 1911, the northern limits of the Prefecture Apostolic of Ubanghi-Chari were extended to the 13° N. lat., the new territory being taken away from the Vicariate Apostolic of the Sudan. Furthermore, as on May, 1913, the Prefecture Apostolic of Bar-el-Gazal was formed by separation from the Sudan mission, it was decreed on 30 May, 1913, that the official name of this mission should be changed to the Vicariate Apostolic of Khartum.

SZE-CH'WAN, SOUTHERN, in China.—On 30 April, 1912, the civil subprefecture of Tsinkyhiem was transferred from the jurisdiction of the Vicar Apostolic of Southern Sze-ch'wan to that of the Vicar Apostolic of Kien-chang.

TAIKU comprises Kieng-siang-to and Tiyen-la-to, two civil prefectures formerly part of the Vicariate of Corea (now Seoul). It was erected on 7 April, 1911, and committed to the care of the Society of Foreign Missions of Paris. The first vicar Apostolic is Mgr Florien Demange, b. at Saulxures-lès-Salles, France, 25 April, 1875; ordained, 26 June, 1898; set out for the foreign mission in Corea on 3 Aug. following; appointed vicar Apostolic, 8 April, 1911; and consecrated at Seoul on 11 June, 1911, as titular Bishop of Adrassus.

TANANARIVE, in Madagascar.—This new name was given by a Decree of 20 May, 1913, to the Vicariate Apostolic of Central Madagascar (q. v.)

TIENTSIN, in China.—This is another name for the Vicariate Apostolic of Maritime Chi-li (q. v.)

ZANZIBAR (ZANGUEBAR), NORTHERN.—In 1860 a mission was begun in the island of Zanzibar through the efforts of Mgr Amand Maupoint, Bishop of St. Denis (Réunion); on 12 Nov., 1862, this was made a prefecture Apostolic under Mgr Maupoint as Apostolic delegate. The mission was confided to the Fathers of the Holy Ghost on 9 Sept., 1872; on 13 Nov., 1883, it was erected into a vicariate Apostolic, from which were separated later the Prefectures Apostolic of Benadir and Kenia, the Vicariate Apostolic of Southern Zanzibar and on 11 May, 1906, that of Bagamoyo or Central Zanzibar. It now comprises the British East Africa territory (except the district of Kenia) and the Islands of Zanzibar and Pemba. The chief languages spoken are Kiswahili and Kikuya. There are about 3,000,000 inhabitants, of whom 4450 are Catholics, and 4800 catechumens; the mission has 34 priests, 22 lay brothers, 8 catechists, 31 nuns (Sisters of St. Joseph, and Dominican Tertiaries), 17 stations, 12 schools with 1000 children, 26 orphans, 1 leper asylum, 2 hospitals, and 11 pharmacies. An agreement was made on 24 Oct., 1906, between the Sultan of Zanzibar and the vicar Apostolic by which the bishop was to take care of all the lepers and the poor of Zanzibar, to feed them and care for them, and provide Sisters to look after their wants, while the Government was to build and furnish two homes. The vicar Apostolic is Mgr Emile-Auguste Allgeyer, b. at Rixheim in Alsatia, in 1856, appointed to the vicariate, 17 Feb., 1897, as titular Bishop of Ticelia.

ZANZIBAR, SOUTHERN or DAR-ES-SALEM, in German East Africa.—This mission was erected into a prefecture Apostolic, under the care of the German Benedictines of St. Odila for the Foreign Missions, on 16 Nov., 1887. Previously it had formed part of the Vicariate of Zanguebar (Zanzibar). On 10 July, 1897, its southern boundaries were extended to Cape Delgado, and its inland limits made to embrace Magwangwara. On 10 Sept., 1902, it was made a vicariate Apostolic, the first vicar being R. P. Cassian Spiess, who was slain by the natives in Aug., 1905. Mgr Spiess was born at Sankt Jacob in Austria, 12 July, 1866. He was appointed vicar Apostolic and titular Bishop of Ostracina on 15 Sept., 1902. With him were slain two lay brothers and two Benedictine Sisters. The name of the vicariate was changed on 10 Aug., 1906, to Dar-es-Salem—the name of the town where the vicar Apostolic resides. The boundary between the Vicariates of Bagamoyo and Dar-es-Salem was modified by a Decree of 7 May, 1913; it is now the line separating Bagamoyo and Morogoro from Dar-es-Salem and Rufiji; then the rivers Ruaha and Umeroke and finally the railway from the Indian Ocean to Tabora. The vicariate contains about 1,000,000, most of whom speak Kiswahili, which language was reduced to writing and a grammar and dictionary of two of its dialects compiled by the missionaries in 1904; there are 3967 Catholics, 2600 catechumens, 14 missionary priests, 18 lay brothers, 55 catechists, 11 chief and 36 secondary stations, 66 schools with 2577 pupils, 15 orphanages, and 18 Benedictine nuns. The second and present vicar Apostolic is Mgr Thomas Spreiter, O.S.B., b. at Ratisbon, 28 Dec., 1865; professed, 2 Feb., 1888; ordained, 28 July, 1897; sent to the Zanzibar mission in 1900; appointed vicar, 13 March, 1906, and consecrated at Augsburg, on 6 Dec., 1906, as titular Bishop of Thænæ.

Acta Apostolicæ Sedis (Rome, 1909—); BATTANDIER, *Annuaire pontifical catholique* (Paris, 1909-13); *Missiones catholicæ* (Rome, 1907); BAUDRILLART, *Dict. d'hist. et de géog. eccl.* (Paris, 1911—).

A. A. MAC ERLEAN.

W

Walsh, PATRICK, journalist, United States senator; b. at Ballingary, Co. Limerick, Ireland, 1 Jan., 1840; d. Augusta, Georgia, U. S. A., 19 March, 1900. With his parents he emigrated in 1852 to Charleston, South Carolina, where he was apprenticed to a printer. While working at this trade he attended night school, and saved money enough to enable him to enter as a student at Georgetown College, D. C., in 1859, where he remained until the Civil War, in 1861, when he returned to Charleston and joined the state militia as a lieutenant of the Meagher Guards of the First Regiment, Carolina Rifle Militia. In 1862 he moved to Augusta, Georgia, and became one of the editorial staff of the daily "Constitutionalist", thus beginning a connexion with the press of that city which extended over thirty-two years, and included service on the "Pacificator" (1864); "Banner of the South" (1867); and "Chronicle and Sentinel", which he purchased in 1877, combined with the "Constitutionalist", and retained until his death. In addition to his editorial work he was agent of the New York Associated Press, 1866–92, and general manager of the Southern Associated Press. He was a member of the state Legislature, 1872–74–76; delegate-at-large to the Democratic National Convention, 1884, and a member of the World's Columbian Fair Commission. To fill an unexpired term he was appointed by the governor, as a Democrat, a United States senator from Georgia, 2 April, 1894, and then was elected to the same office by the Legislature, 3 March, 1895.

Biographical Congressional Directory (Washington, 1903); LAMB, *Biog. Dict. of U. S.* (Boston, 1903); *Chronicle* (Augusta, Ga.), *Morning Star* (New Orleans), contemporary files.

THOMAS F. MEEHAN.

Webb, BENJAMIN JOSEPH, editor, historian, b. at Bardstown, Kentucky, 25 Feb., 1814; d. at Louisville, Kentucky, 2 Aug., 1897. His father, a convert, was one of the pioneers of Kentucky in 1774. Benjamin was educated at St. Joseph's College, Bardstown, which he left at an early age to learn the printer's trade. He was foreman of the office of the "Journal", a newspaper in Louisville, when, in 1836, the Rev. Dr. Reynolds (later Bishop of Charleston, South Carolina), who had been one of his teachers at St. Joseph's, persuaded him to undertake the publication at Bardstown of the "Catholic Advocate". This paper, with the assistance of Bishops Spalding, David, and Flaget, he successfully conducted; he removed its office to Louisville in 1841, and in 1847 retired from its management. He continued, however, to defend Catholic interests, notably in connexion with George D. Prentice, editor of the Louisville "Courier-Journal" in 1855, in a series of letters on the intolerance of Knownothingism, which had disgraced the city by the atrocities of "Bloody Monday". These letters were printed subsequently in book form with the title, "Letters of a Kentucky Catholic". On 1 May, 1858, at the instance of Bishop Spalding and in connexion with other members of the Particular Council of the St. Vincent de Paul Society of Louisville, he issued the "Catholic Guardian", which the Civil War troubles ended in July, 1862. He was also a contributor to the "Catholic Advocate" on its revival in 1869. His long association with Catholic interests in Kentucky prompted him to compile "The Centenary of Catholicity in Kentucky" (Louisville, 1884), a volume invaluable in its records of the men and times of the pioneer era. He served as a member of the state senate from Louisville during the years 1867–75, and in 1868 wrote, at the request of the Legislature, "Memoirs of Gov. Lazarus W. Powell and Gov. John L. Helm" (published by the State). During his life he was justly regarded as the foremost Catholic layman of Kentucky.

History of the Ohio Falls Cities (Cleveland, 1882); *The Record* and *Catholic Advocate* (Louisville), contemporary files.

THOMAS F. MEEHAN.

Index

Directions for the Use of the Index

There is no need of special directions for the use of the Index of The Catholic Encyclopedia. The running footline is a sufficient key to it.

The references it contains are:

1. subjects of articles;
2. leading points or divisions of subjects occurring in the articles themselves;
3. references to these subjects occurring in other articles;
4. subjects on which there are no special articles.

In addition, the title of every article contained in the work has been entered under various classified headings, such as Art, Literature, Science, Education, Music, Philosophy, Theology, History, Sociology, etc.

Only those subjects have been entered in the Index concerning which specific information is given at the place indicated; The Encyclopedia contains countless allusions and references which on this principle have not been given a place in the Index. Mere dictionary definitions have not been entered, nor have foreign words unless they have at least a technical currency in English.

All the references have been arranged in alphabetical order according to the system followed in the work itself, that is, the letters of every title are treated as constituting a unit or single word. In inverted titles the second part of the name, usually a Christian name, influences the alphabetization only when a name or surname occurs more than once. Names consisting of several words, where no inversion occurs, are treated as one word. Where there are numerous references to persons bearing the same given name the arrangement is as follows:

1. Saints or Blessed not otherwise classified;
2. Popes in their chronological order;
3. civil rulers according to the name of kingdom or principality;
4. persons whom it is impossible to class according to place;
5. bishops, abbots, etc. according to the names of their sees or monasteries.

Saints, beatified persons, popes and civil rulers are entered under their given names. Where several forms of the same name occur, all the references are grouped under one spelling to which the other forms are duly cross-referenced.

As a general rule the English spelling of Christian names has been adopted, unless there is an article under another spelling, in which case the article is followed. In Biblical references the spelling of the Douay version has been used, but all other approved spellings are given in their proper alphabetical place and cross-referenced to the Douay form.

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Courses of Reading in the Catholic Encyclopedia

The Catholic Encyclopedia is not merely a work of ready reference; it is also a collection of complete treatises on every branch of knowledge that has to do with the doctrine, history and practices of the Catholic Church, or with the activity and achievement of its members. The division and subdivision of these general subjects into articles, and their arrangement alphabetically under titles familiar to the average inquirer makes them easily accessible and rapidly readable. The further analytical selection of topics occurring within the articles themselves and their alphabetical arrangement in the form of an Index is of incalculable service either for ready reference or for thorough and systematic study of any subject treated under several aspects in different parts of the work. This study will be greatly facilitated by grouping together in orderly or logical arrangement all the articles that form a complete treatise or course of reading, in the chief departments of knowledge that make up the contents of the Encyclopedia.

These lists do not exhaust all the courses of reading that might be offered, ethnography, for instance, geography or sociology. Neither do they give every title that might be comprised in them, as this would require duplication of what has already been done in the Analytical Index. Finally, they are not directive lists: to give such lists would make this volume unwieldy and delay its publication. Manuals for this purpose will be duly prepared by the editors and issued from time to time.

Courses of Reading

APOLOGETICS

Apologetics is a theological science which has for its purpose the explanation and defense of the Christian religion.

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In this general article note the origin of the word, equivalent terms, divisions of the subject and its history in four periods.

The apologist first inquires into the nature of religion, its universality and man's natural capacity to acquire religious ideas.

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See also, as in Index, *Indian Tribes*.

These various forms, while they show the universality of religion, also show the errors into which the human mind may fall. There follows a study of the foundations of true religion, and of the opposing beliefs or theories.

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EDUCATION

The study of this subject should begin with a general survey of EDUCATION, its nature and purposes. As these have varied in the course of time, the historical development should then be followed, with special reference to the changes brought about by Christianity and the Church. The educational activity of the Church is exhibited in institutions established to meet different needs, in the writings of Catholic educationists, in the work of the teaching Orders, and, during the modern period especially, in the maintenance of a Catholic system of schools supported by voluntary contributions. The essential aim pursued by the Church through twenty centuries is the combination of intellectual education with the moral and religious training.

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HOMILETICS

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CIVIL LAW AND GOVERNMENT

Law is "a regulation in accordance with reason, promulgated by the head of a community for the sake of the common welfare" (St. Thomas I–II, xc, 4). A civil law may therefore be defined as a rule of civil action dictated by reason, the aim of which is the common good, having the authority of the supreme power in the State, and duly promulgated.

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LITURGY

The Liturgy is the complex of official services, all the rites, ceremonies, prayers and sacraments of the Church, as distinct from private devotions. In the Eastern Churches the word is restricted to mean only the Sacrifice of the Holy Eucharist, which in the Roman Rite is known as the Mass.

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PHILOSOPHY

The science "which is concerned with first causes and principles"; "the profound knowledge of the universal order, of the duties which that order imposes upon man, and of the knowledge which man acquires of reality."

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"The science which treats of the Soul and its operations"

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Logic

"The science and art which so directs the mind in the process of reasoning and subsidiary processes as to enable it to attain clearness, consistency and validity in those processes"

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Epistemology

"That part of philosophy which, in the first place, describes, analyses, examines genetically the facts of knowledge as such (psychology of knowledge), and then tests chiefly the value of knowledge, and of its various kinds, its conditions of validity range and limits (critique of knowledge)"

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METAPHYSICS

"*That portion of philosophy which treats of the most general and fundamental principles underlying all reality and all knowledge*"

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F. THEODICY

"*The science which treats of God through the exercise of reason alone*"

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ETHICS

"*The science of the moral rectitude of human acts in accordance with the first principles of natural reason*"

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1. *Man's ethical endowment and its modification by various influences*

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